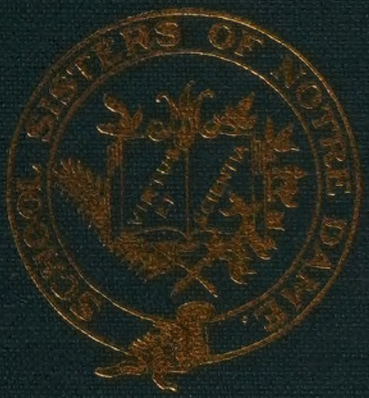
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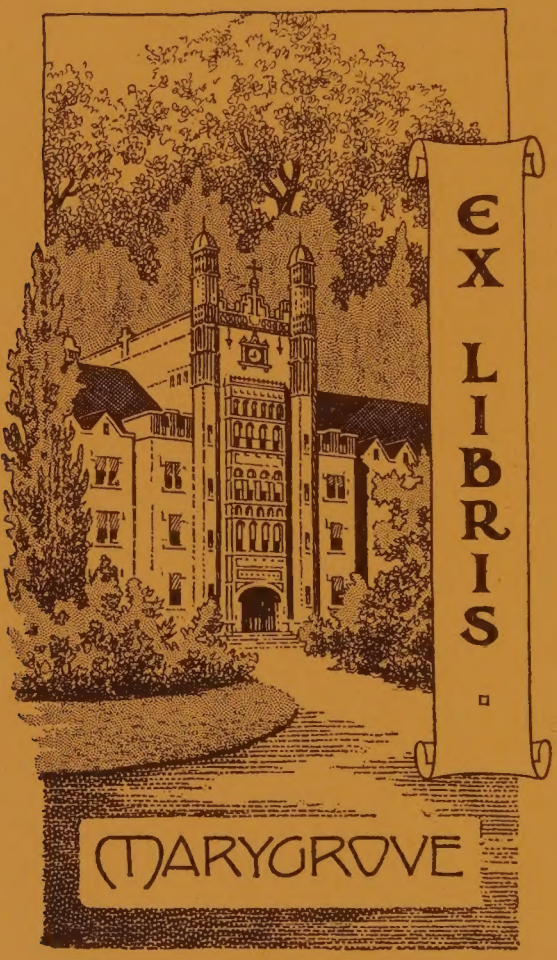
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MOTHER CAROLINE

and

THE SCHOOL SISTERS OF NOTRE DAME

IN NORTH AMERICA

VOLUME II

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Vol.2

MOTHER CAROLINE

and

THE SCHOOL SISTERS OF NOTRE DAME

In North America

by

A SCHOOL SISTER OF NOTRE DAME

1892-1928

Volume II

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MOTHER CAROLINE

and

THE SCHOOL SISTERS OF NOTRE DAME

IN NORTH AMERICA

VOLUME II

CHAPTER I

"I will not leave you orphans. . . .
Let not your heart be troubled, nor let it be afraid."
ST. JOHN XIV, 18, 27.

When Mother Caroline died, there were some who expressed the opinion that the Congregation of the School Sisters of Notre Dame would fail: "As rapid as was its rise and expansion, so also will be its fall. Mother Caroline is gone. We can expect nothing but ruin," they said.

The sisters however were hopeful; they knew the greatness of their deceased Mother, knew that her work was God's work, that she had been a ready, an efficient instrument in His hand—a hand that would sustain and prosper the congregation in the future as it had done in the past. The sisters knew also that Mother Caroline had not left them unprepared or unprovided to carry on her gigantic work.

When a man dies people ask, "What did he leave to his family?" If the man's bank account is large, people will tell you all is well with his children and his dependents.

Mother Caroline was a keen business woman. We are not surprised, therefore, to find that when the great Reaper came to remove her from the field of life's activities, He found her barns and granaries filled to overflowing. She had bequeathed to her daughters a spiritual legacy so rich, so vast in its all-embracing power, that to this day no one has ever fathomed its greatness.

For forty-five years she had held in her strong grasp the bonds which united thousands of religious and formed them into one great family. Her legacy, the Adoration Chapel, was to be the center around which the spiritual life of her rapidly increasing community would ever revolve. The Blessed Sacrament was the Magnet to draw all hearts to Himself. Her bequest was all this and more, for, in bequeathing to her spiritual children the Perpetual Adoration of the Most Blessed Sacrament, she left them a throne room for the King of Heaven and earth, whence issue increase of life, health and strength, success and blessing, "in good measure and pressed down and running over."

The Adoration Chapel was Mother Caroline's gift to the Lord offered in thanksgiving for all the blessings received during her life; her spiritual children have willed that it should be more than this. They regard it as a monument to her piety, to her love for the Eucharistic King in the most Holy Sacrament of the Altar; and equally so, a monument to her life of fervent prayer and sacrifice for the salvation of souls.

Four days after Mother Caroline's precious remains had been consigned to their resting place in Elm Grove, Wisconsin, on July 31, 1892, feast of St. Ignatious Loyola, the Chapel of Perpetual Adoration was solemnly dedicated. Incidentally, this day was the forty-fifth anniversary of the arrival of the School Sisters in New York.

The Chapel of Perpetual Adoration, in Romanesque architecture, is one of several buildings known as Notre Dame Convent, chief Mother House of the School Sisters of Notre Dame in America. The convent buildings group themselves around three sides of a block, which eighty years ago was a wild though beautiful hill in the young city of Milwaukee, Wisconsin. In 1850 there stood on its southwest corner, at Milwaukee and Knapp Streets, a brick house, measuring 36 feet by 32 feet; while the rest of the hill was covered with a forest of mighty trees which only a few years before had afforded shade and shelter to the Indians who loved "the rich and beautiful land" named by them "Mana-waukee." This little brick house was Mother Caroline's first convent in the West; she and her four companions took possession of it December 15, 1850.

Determined to crown St. Mary's Hill with the Mother House of the Congregation of Notre Dame, Mother Caroline began to buy one lot after the other all around the block, and to build addition after addition to the small house on the corner, according to the needs and the means of the ever-increasing community. Notre Dame Convent as it stands to-day is the major part of the material life-work of the courageous Mother Caroline, and, in its magnitude and solidity, is typical of her incomparably greater spiritual life-work, the founding and the upbuilding of the Congregation of the School Sisters of Notre Dame in North America.

Projecting eastward into the garden from the middle of the main building on Milwaukee Street, stands the Adoration Chapel, built of the best material obtainable at the time of its erection, 1887-1892. The basement of hewn stone and hard Milwaukee brick, massive, solid, and calculated to last for centuries, is used mainly for the heating-plant which serves this building only. The first story is a chapel, containing the Mater Dolorosa Shrine and three confessionals. Off this chapel and connected with it is the mortuary in which lie the remains of deceased sisters while awaiting the funeral service. The second story of this building is the Adoration Chapel proper. Two round towers at the west end, one at each side, contain spiral stairways which lead from the basement to the Adoration Chapel and to the choir above. These are for the convenience of the novices, candidates, and externs when visiting the chapel. The two main entrances are from the enclosure inside, and are for the sisters only; these entrances make access to the chapel convenient for all the sisters, but especially for those who are confined to the infirmary which occupies the entire second story of the convent building on Milwaukee Street.

On entering the Adoration Chapel two thoughts command attention, "The King on His Throne—in a glory of light." A pen-picture of this superb throne room of the King of kings can scarcely portray the inimitable beauty of the interior and its exquisite furnishings.

From a front pew one sees best the sanctuary and its chief object of interest, the grand altar of the repository. Three marble steps lead into the sanctuary, and three more to the platform before the altar. The mensa, or table of the altar, is a single slab of massive Italian marble, resting on four pillars of Mexican onyx; the bases of these pillars are of yellow French marble, and their Corinthian capitals are of the same material. Set back into a crypt-like formation of glistening bluish-white marble, is a triplum of the same material and of like design, the three white standards being of onyx set into a massive base. The triplum supports the tabernacle and the throne of exposition, and symbolizes the Blessed Trinity.

The tabernacle is of white marble; the doors of fine brass overlaid with gold. Above the tabernacle seven slender alabaster pillars, surmounted by a triple crown of the same rich material, terminate in a

cross. Inclosed within the seven pillars is a cylinder of thick French glass, dust and moisture proof, especially designed in Paris for the protection of the monstrance within. Candelabra and triple candlesticks grace the marble steps at each side of the tabernacle. At the altar ends, handsome Venetian and French marble pillars support two artistically carved white marble angels standing in an attitude of profound adoration. Behind the altar a large crucifix reaches nearly to the ceiling. Its corpus overshadows the repository as if to remind the adorers of the infinite price the God-Man on Calvary paid for His gift to the world. Instinctively there come to mind the beautiful words of St. Thomas Aquinas in his incomparable hymn, *Lauda Sion,* when he calls on Sion to sing the songs of joy, to swell the notes of praise

"for the bread that life bestoweth;"
"for the new law's new oblation;"
"for the bread . . . the pilgrims' leaven,
"bread in truth to children given;"
"Bread whose shepherd-care doth tend us,
Jesus Christ, Thy mercy send us.
Do Thou feed us, Thou defend us
Lead us where true joys attend us
In the land where life is given;
Thou all ken and might possessing,
Mercies aye to us largessing,
Make us share Thy cup of blessing,
Heritage and love's caressing,
With the denizens of heaven."

The sanctuary floor is made of three kinds of marble; the wainscoting, seven and a half feet in height and coped with gilt brass, is pure white marble, above which are fixed sconces for the great wax tapers burned on high festivals. Resting on the radiators in the sanctuary are large marble slabs supported by four handsome uprights, incased in gilt brass. These slabs serve as tables for gold vases containing rare plants or flowers, or instead of these, branched candlesticks when greater illumination is desired. Only the purest wax candles may be used here.

The visitor next finds himself examining the unique communion railing which divides the sanctary from the nave. It is also built of three

kinds of marble, alabaster and onyx. There is no gate, but the two side divisions end at the gateway in handsome pillars which support exquisite gold vases set in marble receptacles. These are kept filled with fresh blooms or exotic plants—the frequent offering of benefactors who present to the Eucharistic Savior the perfume of their loving devotion. The body of the railing is divided into ten gold panels, on which are inscribed in Latin the words of the Savior, "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up in the last day." A particular interest attaches to these panels, for they were designed on a couch of pain by an exceptionally skillful artist—Sister Asceline, an invalid for many years. She created several designs used elsewhere in the Chapel; and when plans for the communion railing were being discussed, she presented hers. They were accepted, "Because," Mother Caroline thought, "the work of a suffering religious, done through love for the Bridegroom and for His sake alone, must be very dear to the tender, compassionate Heart of Jesus." The design of the first panel, on a gilt background, is composed of lilies and roses, symbolizing respectively the angelic purity and the all-consuming love which should adorn the souls of those who receive Him. The second panel is ornamented with beautiful clusters of grapes and spears of wheat, symbols of the bread and wine used by our Lord in instituting the Holy Eucharist. These two designs alternate in the ten panels. This was Sister Asceline's last great piece of work. When the railing was installed, the nurses made her comfortable in a wheel-chair, and crossing her threshold for the first time in fifteen years, she was taken into the chapel to view that which her loving soul had inspired. Shortly after the opening of the chapel for adoration, she followed her well-loved Mother Caroline into eternity, where, the sisters like to think, her artist soul has been compensated for its unrealized dreams here on earth.

The attention of the visitor is next transferred to the windows and walls of the sanctuary. Our Lord's divinity is symbolized in the windows of the sanctuary, His humanity in those of the nave. Four of our Lord's manifestations of His divinity are thus portrayed: In the first window is represented the birth of the Messiah in the stable of Bethlehem, when the angels announced the advent of a Savior. This is the manifestation of His divinity to His chosen people. The second

window represents the adoration of the Magi, who recognize in Him the King of the Jews, the promised One. Our Lord's second manifestation of His divinity was to the Gentiles, and through them to the world. In the third window is a picture of the Transfiguration on Mt. Tabor, where for a few moments Jesus permitted the glory of His divinity to shine forth through His sacred Humanity and to be manifested to the three chosen disciples. Coming down the mountain, He charged them to "Tell the vision to no man till the Son of Man be risen from the dead." The fourth window carries us in spirit to Mt. Olivet, to witness Christ's ascension into Heaven by His own divine power, manifested to hundreds of His followers, in the presence of His blessed Mother and His apostles, who stand riveted until the angel announces: "This Jesus shall so come, as you have seen Him going into heaven."

Observing more closely, one sees ten large panels at intervals on the walls of the sanctuary, containing art pictures of saints noted for a great love of our Lord: The Blessed Mother and St. Joseph; two apostles, St. John the Evangelist and St. Paul; two deacons, St. Stephen and St. Lawrence; two virgin martyrs, St. Agnes and St. Cecilia; two religious, St. Teresa and St. Juliana Falconieri.

Returning to the nave, one observes that the first two windows on the north represent our Savior teaching mankind two essential obligations, work and prayer. At the right is a charming picture of the Boy Christ at work near the little house at Nazareth. The expression on His face indicates that He is intent with heart and soul on performing a task set Him by St. Joseph, who stands by directing His efforts. Our blessed Lady, with distaff in hand, has ceased her spinning, in order, it would seem, to contemplate the beauty of her wonderful Child, the God of heaven and earth, teaching the world the moral grandeur of labor. Angels hover over the scene, adoring, and admiring the Messiah's love for His creatures, a love that prompted Him to dwell among us in poverty and suffering, in order to teach us the beautiful and astounding mysteries of the hidden life.

In the window nearest this, at the top, is a picture of the heavenly Father with globe and scepter, and the Holy Spirit in the form of a dove. Beneath stands the Savior, with His hands raised towards the

Father at the moment when He said to His disciples, "When ye pray say, Our Father who art in heaven."

Surrounding Him we behold, not the disciples, but saints whose lives exemplified the fulfilment of the Savior's desires as expressed in the several parts of the Lord's prayer:

Hallowed be Thy name—Our blessed Lady

Thy Kingdom come—St. John the Evangelist

Thy will be done on earth as it is in heaven—Job, example of patience in suffering and of conformity of will to that of the Almighty

Give us this day our daily bread—St. Joseph, the provider of bread for Him who is the Bread of Life

Forgive us our trespasses—St. Peter, for whom a lifetime was too short to bewail his threefold denial of the Master

As we forgive them that trespass against us—St. Stephen, the first martyr, who when being stoned prayed with his last breath, "Lord, lay not this sin to their charge"

Lead us not into temptation—St. Mary Magdalen, who after her conversion lived a life of penance and shunned the haunts of vice

But deliver us from evil—St. Monica, whose whole life was spent in prayers and tears that her son Augustine might receive the grace of conversion and be delivered from the evil of a sinful life.

Four large medallions occupy spaces above and between the windows on this wall. They represent angels bearing instruments of the passion: the cross, Veronica's veil, the sponge and the lance, the crown of thorns and the nails. These typify the close connection between the Eucharist and the Passion.

Having by His example taught His children of all ages and all climes how to win holiness and happiness, the Savior is next portrayed in public life, showing in two scenes His relation to the interior and exterior life of a religious. The first window in the south wall of the chapel pictures the divine Bridegroom meeting the wise virgins, who have chosen the things of heaven in preference to those of earth, and who hold themselves ready to do His bidding at all hours. The second represents the Divine Friend of children. Though wearied by labor and the day's heat, He suffers the little ones to come to Him, in order, according to the beautiful custom of the Hebrews, to bestow individual

blessings. Significant is the fact, that these little children are being led to the Savior, not by their mothers, as the sacred text tells us, but by their guardian angels. This design was chosen that the sisters might ever be reminded that they are to be visible guardian angels in their class rooms, leading youth to the great Teacher, their divine Exemplar, that they may also receive from Him the individual blessing. And the sisters pray that the Savior's blessing will abide with their pupils to enlighten, to strengthen, to sustain and to console them "all the day long," until, in the words of Cardinal Newman, "The shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over and (their) work is done."

The observer is next invited to view the largest and probably the most arresting of all the mural paintings. This covers the rear wall of the gallery, and represents our blessed Mother as Queen of Heaven, enthroned, surrounded by saints known for their great love of the Incarnate Word and for Jesus in the Blessed Sacrament. At her right stands St. Joseph, at her left, St. John the Evangelist, the two great types of devotedness to the Incarnate Word. In the foreground are depicted twelve saints. At the right of the throne stand St. Gregory the Great, St. Augustine, St. Thomas Aquinas, St. Paschal Baylon, the great St. Teresa, and St. Margaret Mary. On the left are St. Charles Borromeo, St. Alphonsus Ligouri, St. Francis de Sales, St. Stanislaus Kostka, St. Clare, St. Juliana Falconieri.

Beneath this picture, in two medallions, one on each side, are found inscribed the words of Psalm eighty-three, verse five, *"Beati qui habitant in domo tua, Domine: in saecula saeculorum laudabunt Te."* "Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever."

The gallery is supported by three massive piers, on which are inscribed in Latin the following texts intended to direct the mind of the beholder to the purpose of the chapel:

"Behold the tabernacle of God with men; and He will dwell with them." Apoc. 21, 3.

"How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord." Ps. 83, 3.

"Who shall ascend into the mountains of the Lord? The innocent in hands, and clean of heart." Ps. 23, 3 and 4.

The eye next rests on two small square windows in line with these piers, one on each side of the chapel. These are dedicated to the Holy Trinity, their main attraction being the triangle with three interlocking circles, typifying the triunity of the Divine Persons. Thus once more is the attention called to the article of faith that we owe the Blessed Sacrament to the three Persons of the Blessed Trinity. In a circle surrounding this design, we find the following inscription: *"Benedicamus Patrem et Filium cum Sancto Spiritu: laudemus et superexaltemus eum in saecula."* "Let us bless the Father and the Son with the Holy Ghost; let us praise and exalt Him above all forever."

Leaving unnoted, because of its multiplicity, a wealth of symbolic display on the walls—every detail of which bears some relation to the Holy Eucharist—we lift our gaze to the ceiling over the sanctuary. Here the mind loses itself in the endeavor to fathom the mystic meaning of St. John's adoration of the Lamb in the Heavenly Jerusalem. The artist, Theodore von Zukotinski, must have made an intensive study of the Apocalypse, for his brush reveals in marked degree the beauty of the Lamb that was slain and of the homage of His elect, of the nine choirs of angels and the saints in heaven, and of devout souls on earth. Mingling their voices with those in the Heavenly Jerusalem, the sisters unite in hymns of praise which daily ascend from the holy place in a reverent chorus, chanting "Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God, forever and ever. Amen."

Although there is much to which one can not even allude in this brief description, notice may profitably be made of a beautiful star which ornaments the front of the repository just above the monstrance. "What is it? What does it typify?" are questions invariably asked by those who visit the chapel for the first time. A few lines will suffice to relate its history.

Among Mother Caroline's benefactors was a non-Catholic gentleman who conducted a thriving business in Milwaukee. His daughter frequently accompanied him to the Mother House. She learned to love and admire the gracious superior, whose interest in her young friend

was manifested in many ways. Years passed and the young lady embraced our holy Faith, went to Rome to visit the Holy Father, and toured the countries of Europe in which Catholic art and architecture give witness to the beauty and greatness of the true religion. Well educated and of refined taste, she was quick to recognize gems of art and articles of value.

In the great Cathedral of Cologne she particularly admired the shrine of the Three Kings, by which name the Magi are there known. She realized that she too belonged to the Gentile portion of the world, and had received the same faith as that given to the Magi. Eagerly she selected as gifts for her friends, souvenirs of the great cathedral and its magnificent shrine. She chose for Mother Caroline an exquisite medallion on which is depicted the adoration of the Magi at the feet of the Infant King.

It was not alone the material beauty of the gift that appealed to Mother Caroline. To her great soul, spiritual values were always paramount. Her first thought was to have the medallion set in a rich case in the form of a star which depends from the front of the cupola above the monstrance in the Adoration Chapel, that in the years to come it might continue to direct the steps of the sisters to the throne of their King, where they would cry out joyously like the Magi, "We have seen His star in the East and have come to adore Him" in faith, in hope, and in grateful atoning love.

The chapel has thus far been studied in its solidity, in its adaptation to purpose, in its beauty, and in its richness of symbolic design, viewing the whole as the abiding place of the Divine Presence. We next proceed to contemplate the beauty of the monstrance in which the Sacred Host is exposed. This is truly a masterpiece of the goldsmith's art. At the time of this writing, 1928, the members of the firm, Osthues in Münster, Westphalia, chosen to produce this unique receptacle, can boast that the goldsmith's art has been handed down from father to son for one hundred and seventy-two years. The firm was founded in 1756.

The monstrance is in keeping with all that surrounds it. It stands twenty-five inches high and is fifteen inches wide from tip to tip of the arm pieces. Its base is eight inches in diameter and of crown effect. Around the base are eight handsome medallions, set in rich gold cases.

These contain pictures of saints devoted to the Word Incarnate and to the Holy Eucharist:

In the front medallion is represented our Blessed Mother; at her right is St. Joseph, at her left St. John the Evangelist; following at each side, in pairs, are St. Thomas the Apostle and St. Alphonsus de Liguori; St. Charles Borromeo and St. Teresa; St. Clare's medallion, at the back, completes the circle. The Latin invocation to these saints is just over the medallions and reads, "Blessed Virgin Mary, and all ye saints, praise, bless, adore and glorify with us the Most Blessed Sacrament."

On the bottom of the base, a plain gold plate, is inscribed the dedication of the monstrance:

> "To Jesus Christ, their Heavenly Spouse, the School Sisters of Notre Dame in America most humbly give, present and dedicate this golden token of love, on the occasion of the golden jubilee of the first superior,
> Mother Mary Caroline Friess, Commissary General."

As the monstrance is heavy, the elegantly enameled standard is made in two divisions, which enables the celebrant to maintain a firm grasp when raising it at Benediction or when carrying it in procession. Its filigree and enamel parts excite the wondering admiration of the beholder. Everywhere one finds the circle, symbol of eternity, predominating over all other forms of ornamentation.

The precious stones, amethysts, rubies, emeralds, and Russian stones, are nearly all arranged in circles, to the number of fifty of each. Large crowns of finely filigreed gold tip the top and the arms of the cross; surmounting the top is a handsome small gold crucifix. The design of the monstrance shows all the liturgical, symbolical forms, one set of rays forming a square, the cross of filigree work being beyond this, and the circles and half circles of rays repeated within the square.

Starting from the base are two artistically fashioned lilystalks, the blooms of which form a kneeling place for two small angels. These support a scroll in the form of a half circle just above the Sacred Host. On this scroll are inscribed "*Venite Adoremus,*" words from the Adeste Fidelis, a hymn heard all the world over wherever the sweet feast of Christmas is celebrated at a Catholic altar.

Around the luna, set within three circles of chastely wrought gold, is seen the most conspicuous of all the decorations, a circlet of fifty diamonds, commemorative of the fifty years of Mother Caroline's life in the convent, 1840-1890.

Though this sketch inadequately describes the chapel and its equipment, may it serve to fix the interest of the sisters on the last building which their Mother lived to see completed, "A building to which their thoughts may turn when in need. May the remembrance of it foster in them what for religious especially is the most precious, the most fruitful, the most necessary of all, devotion to the most Adorable Sacrament of the Altar." This was a wish expressed by the Reverend P. M. Abbelen on the day of the opening of the chapel, July 31, 1892.

In the spirit of gratitude let it be written that the thousands of sisters now living, and those who have gone to their reward in these thirty-six years, have indeed turned in need to their Adoration Chapel, confident that thence issue many of the graces and blessings daily bestowed on the widely separated members of the congregation. Public calamities may occur but the sisters invariably have been spared, and gratefully they write to the Mother House, "We know why. It is because of our Adoration Chapel."

And in the early morning hours hither come the sisters who dwell in the Mother House, for meditation, mass and communion, the spiritual refreshment, as is meet, preceding that of the body. Here the Office of the Blessed Virgin Mary is chanted by the sisters and novices according to the rubrics, at different hours of the day. The candidates in parties here make their visits to the Blessed Sacrament in the afternoon, and from half past eight until ten o'clock at night. From ten until midnight two novices keep the hours by turn, and as there are many novices, no one's rest is broken so frequently as to injure her health. For the same reason, that the young members may be spared, the vigil from midnight until time for morning prayers is kept by professed sisters, who, like the novices, adore in turn, two by two.

Many and varied are the intentions for which this mighty stream of prayers is poured forth hour by hour for the good of the world. The sisters, their relatives, friends and benefactors are remembered most generously. Prayers for these are a debt which can never be fully paid.

CHAPEL OF PERPETUAL ADORATION, MOTHER HOUSE

Milwaukee

Passing beyond these circles, effort is made to reach all classes of men: our Holy Father, the hierarchy, the priests, missionaries and religious throughout the world; those in authority, our city, state and nation; the countries in which the Church is persecuted; the return to the Faith of those that have lost it; the mission of the Catholic Press; our Catholic schools; and all other schools, that the knowledge and love of Christ and His law may soon be taught to the youth of our country who know not the truths of Christianity; the poor, the sick, the afflicted; those in prison, and those that ought to be there, that their career of sin and crime may be checked; that the wrath of God may be appeased, and that the reign of Christ the King may be extended over the whole earth; these are a few of the intentions for which petitions ascend every hour of the day and night to the compassionate and all-powerful Heart of our merciful Redeemer.

Do the sisters weary of their vigil? Ah, no! They will tell you that the hour passes too quickly when one has so much to treat of with her best Friend. To His question, "Could ye not watch one hour with me?" they have answered with full hearts, "Yes, dear Lord, not one hour only, but all the hours from now to the end of life." The majority of these are senior sisters who have been relieved of duty on the missions and have returned to the Mother House to spend their remaining days in prayer, the prayer of praise, of thanksgiving, and of petition for the members of the Church militant and the Church suffering.

Perhaps none of Mother Caroline's successors has ever since felt the need of the divine strength which emanates from this chapel as did her secretary, Sister Ernesta, to whom was now assigned the work of administering the affairs of the congregation, pending the election of a Commissary General. Sister Ernesta immediately assumed her duties.

In June, aided by Sister Seraphica, she prepared eighty-three postulants for investiture with the habit. Three days after Mother Caroline's demise, eighty-four sisters made their final vows. The next fifteen days were devoted to the immediate preparation of eighty-four novices who made temporary vows on the sixteenth and seventeenth of August. The completion of the list of appointments for the scholastic year 1892-1893, and the duty of sending sisters to the different missions, occupied the remaining days of the month.

The first mission opened in the West during that vacation was Gilbertville, Black Hawk County, Iowa. The Red River, on its way to the Mississippi, flows past the town on the west. The finest building of all in this thriving settlement is the Catholic Church. In its shadow stands the sisters' convent, a two-story building. A fine Calvary and fourteen little chapels containing the stations of the cross enhance the view from the rear. The former church was reconstructed, and divided into large, airy class rooms. Since the day of the foundation, August 25, 1892, this school has flourished. The pastor and his people continue to rejoice because of the blessing the Lord bestowed on them when He sent them sisters to teach the little ones of the parish.

St. Adalbert's School, Grand Rapids, Michigan, followed, September 6, 1892. The pastor, Reverend Simon Ponganis, had for many years pressed his petition for sisters. On the opening day three hundred forty pupils enrolled. In a short time they became earnest, hard-working students.

St. Clement's School, Lancaster, Grant County, Wisconsin, was the third called into existence in this term. Lancaster is a busy, thriving settlement. The Catholic congregation is composed mainly of four nationalities, French, German, Irish and Polish. The pastor, Reverend Henry Niehaus, instrumental in securing the School Sisters of Notre Dame for his school, was appointed assistant chaplain at the Mother House in Milwaukee, September 5, 1892, and was not with them to enjoy the success of their work.

The people of Sun Prairie, Wisconsin, a town twelve miles northwest of Madison, were happy to see the sisters arrive, October 8, 1892. Classes were begun in the parish school on October 12, with sixty-three pupils. When the number had reached eighty the hopes of the congregation had been realized.

The Most Reverend Francis Janssens, D.D., Archbishop of New Orleans, wrote Mother Caroline about the needs of the deaf-mutes in his archdiocese. Ten days before her death, July 12, 1892, she received and granted his request. She rejoiced that the last application had been made in behalf of the most needy children. Her secretary was directed to send sisters to Chinchuba in September.

The Home situated in the heart of the woods a short distance from Mandeville, Louisiana, in Chinchuba—a clearing of four hundred acres —is named from an Indian word meaning "brook," as a clear stream of water flows through it. Here according to Père Roquette, Indian missionary and poet, the Indians loved to hold their meetings. The great missionary built for them the little chapel, now famous as the Père Roquette Chapel.

From New Orleans, Chinchuba is reached in two ways, by train over a bridge crossing Lake Pontchartrain, or by ferry to Mandeville. Here a motor bus meets passengers who wish to visit the Home. A drive of a few minutes through semi-tropical woods brings them in sight of the school, convent and church.

The entrance to the grounds is guarded by a mighty oak, beneath the branches of which Père Roquette celebrated mass in the early years for his dear Indian children. The fertile fields and gardens adjoining provide the sisters and their charges with fruit, vegetables, and flowers both wild and cultivated, with which the church and the homes of both sisters and pupils are decorated. Corn and sugar cane grow in abundance.

Though his white locks betokened age, good Father Mignot, rector of the New Orleans Cathedral, was a picture of happiness when surrounded by his proteges. Every week he made at least one visit to Chinchuba, always bringing a hamper or two of fruit for the children and their teachers. Sometimes he went alone; at other times he was accompanied by the Most Reverend Archbishop Francis Janssens, whose heart was always filled with tender affection for these afflicted little ones.

Another school was opened in September in Brookhaven, Mississippi, about thirty miles north of Chatawa. The annals of the Mother House record an enrollment of forty pupils, but "they were as good and well mannered as one could find anywhere," we read. Pupils of all creeds are welcomed in this school.

For the second time, June 12, 1892, the sisters in Wausau, Wisconsin, were almost miraculously saved from death. A large building nearby caught fire. Soon the church and convent were surrounded by flames. As the pastor was absent on a sick call, it devolved upon the sisters to

save the Blessed Sacrament. This they accomplished by removing the tabernacle and placing it in St. Michael's Church. Only after the furniture of the convent had been carried off in wagons, did the firemen succeed in getting the fire under control. Thankful that the Lord had spared them once more, the sisters were content to sleep that night on the bare floor.

Within the years 1891 and 1892, marked improvement had been made in the sisters' dwellings in several places. Especially noteworthy were the efforts made in this regard by the people in Marinette, Wisconsin, Stevens Point, Wisconsin, St. Paul, Minnesota, Grand Rapids, Michigan, in three schools in Milwaukee, three in Chicago, and one each in Detroit, Michigan, and in Berlin, now Kitchener, Canada. Both pastors and people recognize the fact that the more sanitary the conditions in which the sisters work, the more efficient is their service.

The greatest conflagration in the history of Milwaukee occurred on the twenty-eighth of October, 1892. Between five and six o'clock in the evening a large oil tank exploded in the oil warehouse at 275 East Water Street. A high wind drove the flames before it, leveling fifteen city blocks in the industrial district, consuming four hundred business and dwelling houses, and rendering hundreds of families homeless. The loss of life included two firemen, an unidentified man, and two women who were victims of shock caused by the destruction of their homes. Had the wind veered, the Mother House could not have been saved.

While the above events occupied the attention of the sisters in the West and South, Mother Clara, provincial of the Baltimore province, was engaged in the regular vacation work in the East.

His Eminence, Cardinal Gibbons, presided at the ceremony of profession in the Baltimore Mother House, August 27, 1892. At his request for sisters to teach his school in Libertytown, Maryland, about thirty miles distant from Baltimore, it was arranged that the sisters would be ready to take charge early in September. A hearty welcome awaited them from the reverend pastor, Father Reany, and school was begun September 12, 1892. That the parents were in perfect accord with the pastor was manifested by the cordiality and kindness they extended to the sisters. These pleasant conditions have never changed, as will be seen in a later chapter.

Elkridge, Maryland, welcomed the first sisters to St. Augustine's School, August 28, 1892. These sisters gladly assumed the charge of caring for the grave of Father Schmid, first chaplain of the School Sisters of Notre Dame in Baltimore, who was buried in Elkridge Cemetery.

For twenty years the pastor of St. Joseph's Church, Manhattanville, New York, had urged the superiors to accept charge of St. Joseph's School. The sisters arrived September 5, and began their duties, which have been blessed with success for many years.

The sisters in charge of the Cathedral parish school in Baltimore moved September 5, 1892, into a new building on Mulberry Street across from the cathedral. The Reverend P. J. Donahoe, chancellor of the diocese, and later Bishop of Wheeling, had succeeded to the rectorship of the cathedral when the Reverend Father Thomas Lee was transferred to St. Matthew's Church, Washington, D. C. On returning from a trip to Rome, made together with His Eminence, James Cardinal Gibbons, Father Donahue began preparations for the erection of an imposing new parish school building, completed and furnished in time for the opening of school in September, 1892. It was designed to accommodate the girls of the parish and the smaller boys. The older boys attended Calvert Hall, a nearby school in charge of the Christian Brothers. The fourth and fifth stories of the Cathedral School were allotted to the sisters for their dwelling, and a large roof garden afforded place for recreation, and for study in the open air.

His Eminence, Cardinal Gibbons, attended by the Monsignori and many priests of the city, dedicated the building in the afternoon of the first Sunday in September. Neither Mother Clara nor her assistants were able to attend, as they were assisting at the deathbed of a sister in the Mother House. But Mother Theophila, Sister Meletia and Sister Florentine of Notre Dame of Maryland were among the honored guests on the occasion.

When the first papal delegate, the Most Reverend Francis Satolli, reached Baltimore, October 15, the number of pupils who welcomed him in the Cathedral School was two hundred and ten. The rector, Reverend Father Donahoe, was proud of his school, and it was his pleasure to escort the delegate there early on Monday morning. He

was received by the teachers and their pupils and given a hearty welcome. "The Cathedral School in Baltimore is the first school I have entered in America," he wrote as his first lesson on the typewriter, which instrument proved an object of interest to His Excellency.

In the afternoon of the same day, he visited the Institute of Notre Dame on Aisquith Street, where a reception was held for him by the sisters and the students.

The schools having been organized and the work of the missions enthusiastically begun, Mother Ernesta made immediate preparation for the election of a new Commissary General. The date fixed was November 12. Twenty chapter sisters met on that morning to cast their votes. The Most Reverend F. X. Katzer presided. Sister Mary Ernesta was elected Commissary General. Sister Mary Casimir, Sister Mary Seraphica, Sister Mary Andrew, and Sister Mary Anna became her assistants.

For the first time in forty-five years the Christmas holidays were spent without Mother Caroline's comforting and inspiring presence. Mother Seraphine's and Sister Emmanuel's places were also vacant. All were in deepest sympathy during these days especially with Mother Ernesta, Sister Seraphica and Sister Gregory, for they had been very close to Mother Caroline, sharing her every joy and sorrow for thirty-three years, yet their dear faces showed no trace of gloomy bereavement. The usual six hours of thanksgiving and reparation, before midnight on the last day of the year, were spent with great fervor before the Most Holy Sacrament. Prayers were offered also for the repose of the soul of her whom they mourned, though the majority of the sisters were more inclined to pray to her; they felt that her purgatory had been for the most part suffered in this world.

With the advent of January 9, 1893, the anniversary of Mother Caroline's return from New Orleans ill unto death, came also the sad but consoling memories of the last six months of her precious life. The sisters recalled faithful Mother Ernesta's regular bulletins every week or two which told of the progress of their Mother's disease, her patient suffering, her example as a dying religious, conscious of her obligation to be a model to her daughters to the very end. They remembered too the deep interest shown by the members of the hierarchy, the priests, the

different religious communities, and many lay men and women whose prayers were offered for both the dying Mother and her sorrowing sisters. But there was little time to be spent in reminiscences. The results of the election held in November were approved by the Cardinal Protector, Gaëtano Aloisi-Masella, and signed by him, December 30, 1892.

The approved protocol was received by His Grace, the Most Reverend F. X. Katzer, February 14, 1893. He appointed March 25 as the day of the installation. In preparation, the entire community offered holy communion and mass for the Commissary-elect. At 9:30 on the morning of the installation, His Grace, the Vicar General, and several priests proceeded to the Church, where the ceremonies of installation were performed. After the *Veni Creator* was sung, the chaplain read the decree of His Holiness regarding the results of the election. This was followed by a short address by His Grace, in which he dwelt on the importance of sagacious direction for so numerous a congregation, which in the past had been so singularly blessed in its activities.

Reverend Mother Ernesta then appeared before His Grace, and made a solemn promise to contribute all in her power to the keeping of the vows, and to the strict observance of the rule, to be vigilant in the performance of her duty, to take care that charity and religious discipline should flourish, that all be done for the greater glory of God and in honor of the Blessed Virgin Mary, Mother of the Institute. This was followed by the benediction of the Most Blessed Sacrament and the *Te Deum.*

After the clergy had left the sanctuary, Reverend Mother received the usual act of homage from all the professed sisters in the house, while the choir sang the Benedictus. The afternoon was spent with the newly installed Mother Commissary General, the sisters vying with one another in expressions of loyalty and a desire to assist her in bearing a burden which grows heavier with the years. All felt that the mantle of Mother Caroline's authority had fallen on worthy shoulders.

The day's blessings were crowned by an evening procession in honor of the Most Holy Sacrament and Benediction in the Chapel of Perpetual Adoration.

Soon after her installation Mother Ernesta issued the following circular to all the sisters:

Mother House, Milwaukee,
Good Friday, 1893.

"My dear Sisters:

"The many proofs of love and protestations of fidelity, which I received from you on the occasion of my installation as Commissary General, have touched me deeply. I can only answer that I have not deserved it, and utter the fervent prayer, may God reward you for all.

"Our task now, dear Sisters, is to perpetuate the all-important work of our dear departed Mother, and after her example to maintain ourselves in the spirit of our holy foundress. This can and will be accomplished if each sister faithfully and conscientiously performs her duty as a religious and as a teacher.

"In union is strength"—the motto of our country—is an appropriate one for our congregation. Let us heed the often repeated admonition of our never-to-be-forgotten Mother. We shall thus preserve unity, sisterly love and concord. With united strength we will seek to reach the one true goal, the sanctification of our souls and the Christian education of youth; then will God's blessing continue to abide in and with our congregation.

"Our new relationship began in Passion Week—on the eve of Holy Week. Under the cross, the favorite trysting-place of our beloved Mother, let us all meet in the company of our heavenly Mother Mary, on the day of the commemoration of her great Fiat —her 'Ecce ancilla Domini.' Thus has Divine Providence ordained.

"Let us therefore, in this holy season of grace, resolve ever more and more firmly to embrace our daily cross with all possible magnanimity, or at least to bear it patiently, in order to test ourselves in the love of the Crucified, that we may one day be found worthy to join in the eternal alleluia.

"With heartfelt greetings and best wishes, in the love of Jesus Crucified,

"Your devoted,
"M. Ernesta."

One of the first important tasks which Mother Ernesta undertook after Mother Caroline's death was the enlargement of the Mother

House novitiate on Knapp Street, plans for which had been made during her predecessor's last illness. That part of the building which housed the old novitiate was replaced by a new four-story edifice. The third and fourth stories furnish the living quarters, class rooms, and dormitories of the novices. The second floor provides private rooms for fifty senior sisters or for invalids who are not so ill as to be confined to the infirmary. The basement furnishes excellent accommodations for the bakery, store rooms, and heating apparatus.

On May 23, 1893, the novices took possession of their new novitiate. It was dedicated July 2 with the usual solemn ceremonies.

The years 1892 and 1893 were filled with busy days for teachers and pupils all over the country. All had heard and cheerfully obeyed the call to prepare for the World's Columbian Exposition, in 1893, an exhibit of the work done in the Catholic schools. Despite her pain Mother Caroline had made plans and suggestions, and had appointed a strong school commission to whom was given full authority to direct the work of the sisters on the missions. To read the following account[1] with pleasure and profit, let the reader recall that the World's Fair—as the Columbian Exposition was commonly named—was held to honor the great Christopher Columbus, on the four-hundredth anniversary of his discovery of the western continent. The originator of this great exposition enterprise was the indefatigable Charles W. Zaremba, who spent sixteen years in travel to make the World's Columbian Exposition a reality.

The exposition was designed not only to glorify Columbus and to set before the eyes of the world his wonderful achievement, but also as a memorial to the generosity of his royal benefactor, Queen Isabella, who to the end of time will be associated with the brave Admiral as the co-discoverer of America.

As soon as the civil authorities had announced their decision that an educational department would be one of the prominent features of this exposition the archbishops of the country held a meeting to determine the part to be taken by the Church in the United States. A movement

[1]Adapted from "The Catholic Educational Exhibit at the World's Columbian Exposition, Chicago, 1893," edited by Carola Milanis, published by J. S. Hyland & Co., Chicago.

favoring the participation of the Church, in the formation of this department, was at once inaugurated at home and abroad. Rome spoke its approval by a letter written by His Holiness, Pope Leo XIII, to the Right Reverend John Lancaster Spalding, Bishop of Peoria, who had been chosen president of the National Catholic Educational Exhibit of the World's Columbian Exposition, Chicago, 1893.

An extract from the Holy Father's letter will doubtless be welcome to the scholarly reader who appreciates the fact that interest in higher education was a marked characteristic of the great and learned pontiff of that time.

"We recognize with pleasure, from your letter dated the twentieth of May, that a not insignificant part of the vast collections of all kinds of things which will be exhibited in Chicago the coming year, will consist of the resources which Catholics will bring together, and by which the exhibition will be the richer. We also recognize the fact that the heads of all Catholic Institutions devoted to the instruction of the young have been urged to do their share by the exhortation of our Venerable Brothers, the Archbishops of the United States.

"Although there is the united voice of the authority of the aforementioned archbishops, and so far it is evident to us that all to whom this exhortation is directed will carry out their desire, nevertheless, we are unwilling that our commendation should be wanting to this noble idea and undertaking. In short, we rightly understand that the affair tends to this: that the efforts of those who devote themselves to the education of the young may be increased, and that greater aids and appliances may be at their service, so that they may acquit themselves of their duty in the best possible manner.

"Moreover, this undertaking will tend to show that the Catholic Church is not to be satisfied with a lack of culture or with the obscurity of ignorance; but that mindful of its being built by the Divine Wisdom, it bestows care everywhere in general, and prefers especially what is most perfect in those things which relate to the proper communication of knowledge. Wherefore for you, venerable brother, who have chiefly undertaken the care of this project,

and likewise for those by whose aid you may be strengthened to attain more fully the proposed end, we, in a special manner, invoke the most abundant helps of the divine favor.

"Given at Rome at St. Peter's, the twentieth day of July in the year 1892, of our Pontificate the fifteenth.

"Leo P. P. XIII."

With His Eminence, Cardinal James Gibbons, as leader, the promoters of the Catholic Educational Exhibit were the archbishops, bishops, the clergy, the members of religious teaching orders, and Catholic lay teachers. The success of their exhibits was, in the first place, due to the kindly co-operation of Dr. S. H. Peabody, chief of the Liberal Arts Department of the Exposition. To him they were indebted for the prominent site and the ample space allotted in the northeast portion of the Liberal Arts Building. Dr. Peabody fully recognized how largely the Catholic Exhibit contributed towards making the World's Fair an adequate exemplar of the active mental and mechanical progress of the age.

To all who had participated in the work, he warmly expressed his thanks on behalf of the World's Fair authorities, on the occasion of the opening of the exhibit to the public. Dr. Peabody's surprise at the colossal result was not concealed; and the eulogy he pronounced on the whole Catholic teaching body in preparing the pupils of the Catholic schools of the country for the practical work of existence was the genuine expression of a broad and liberal mind.

The mental state of prelates, priests and religious in regard to the Exposition has been described as similar to that which inspired the people and the nobility of the Middle Ages to help erect the glorious Gothic Cathedrals; each was anxious to contribute something, were it only a mite, towards the erection of this monument to the Church's love for true learning and intelligent progress.

To this day are felt the uplifting influences and the broadening of good fellowship of the Catholic Educational Exhibit of 1893, not only in the United States, but in other lands to which its fame was carried by the multitude of foreign visitors.

In the hundreds of participating schools scarcely a pupil failed to contribute his joint meed of praise to Columbus, the Catholic discoverer, and to Isabella the Catholic who rendered his undertaking possible.

The Catholic Educational Exhibit was housed in a corner of the Manufacturers and Liberal Arts Building, the Leviathan of the White City, which was the name given to the assembled buildings of the Exposition. The iron and steel in the roof would have built two Brooklyn Bridges, and in the skylights were eleven acres or forty carloads of glass.

Something of the immensity of the structure can be imagined when one considers that any church at that time in Chicago could be placed in the vestibule of St. Peter's at Rome; whereas, the Manufacturers and Liberal Arts Building was three times the size of St. Peter's. The old Roman Coliseum seated eighty thousand people, while the Exposition building was four times larger than the Coliseum and three hundred thousand people could have been seated in it. It was the largest building ever erected in the world. In a portion of the gallery of this building was installed the Catholic Educational Exhibit.

On the twenty-first of October, 1892, over one hundred thousand people of all nations and creeds gathered to celebrate the opening of the greatest Exposition the world has ever known. In oration, in ode and in song this great gathering honored Columbus, who through his piety, his perseverance and his epic valor, had given this rich and fruitful country to the world. When he planted the cross at San Salvador, Columbus laid the corner-stone of this Catholic Educational Exhibit of 1893.

The Catholic corner of the Liberal Arts Building was remarkable for its brilliant display of educational work, its evidence of patriotic feeling on the part of the exhibitors. Scarcely a bound volume of examination papers or class exercises was without its United States Escutcheon, its American eagle and flag in beautiful water color tints. Even the exhibits from Belgium, England, France and Spain displayed their national flag interwined with that of the United States.

It will be interesting no doubt to recall how the displays were characterized and enumerated. They were presented by one national university, six ecclesiastical seminaries, twenty-eight normal schools, two universi-

ties, twenty-three colleges, twenty-six commercial colleges, two hundred seven collegiate institutes, four professional art schools, four agricultural schools, four professional training schools, one mining school, twenty-two special schools (art, kindergarten, technical and deaf-mute) nine hundred sixty-one parochial schools, twenty-eight industrial schools, twelve orphanages, eight institutes for Indians and Negroes, and thirty-nine special classes; making in all, one thousand, three hundred, seventy-six exhibits—the most complete educational exhibit ever opened to the public!

Among the many expressions of praise and appreciation received by Brother Maurelian[1] from the Worlds' Fair officials, that of Director General G. R. Davis voiced the opinion of all: "Occupying about one-sixth of the entire space set apart for educational purposes, and embracing subjects in range from kindergarten to the university, the exhibit constituted a complete representation of the Catholic educational institutions of the country, and contained much that was interesting from abroad. It has been seen by hundreds of thousands of visitors from home and abroad, and may be regarded as one of the marked successes of the Exposition."

Another comment was thus expressed: "The World's Columbian Exposition dwarfs all previous attempts at similar displays; it has been the giant mother of giants, and one of its largest offsprings was the Educational Exhibit. From all lips, partisan and non-partisan, have dropped words of praise and exclamations of astonished delight."

What did the School Sisters of Notre Dame contribute to the Catholic Educational Exhibit of the World's Columbian Exposition? The work of their pupils was displayed in six alcoves, and like that of other large contributors had to be crowded. The fact that their schools were located in places spread over more than three-fourths of the Union, and that they were asked to contribute to several diocesan exhibits, prevented the congregation from making one large collective exhibit, as they would have preferred to do.

The following outline will render it easier for the reader to find the display of any particular school about which he may wish information;

[1]Brother Maurelian's sister, Mother Casimir of Milwaukee, shared her brother's zeal for Catholic education.

at the same time it will aid to visualize the immense amount of work that had to be accomplished by teachers and pupils in a comparatively short space of time.

The School Sisters of Notre Dame presented the following:

I.

a. Exhibits, collective and diocesan, of the Milwaukee Province, which at that time comprised all their schools west of the Allegheny Mountains.

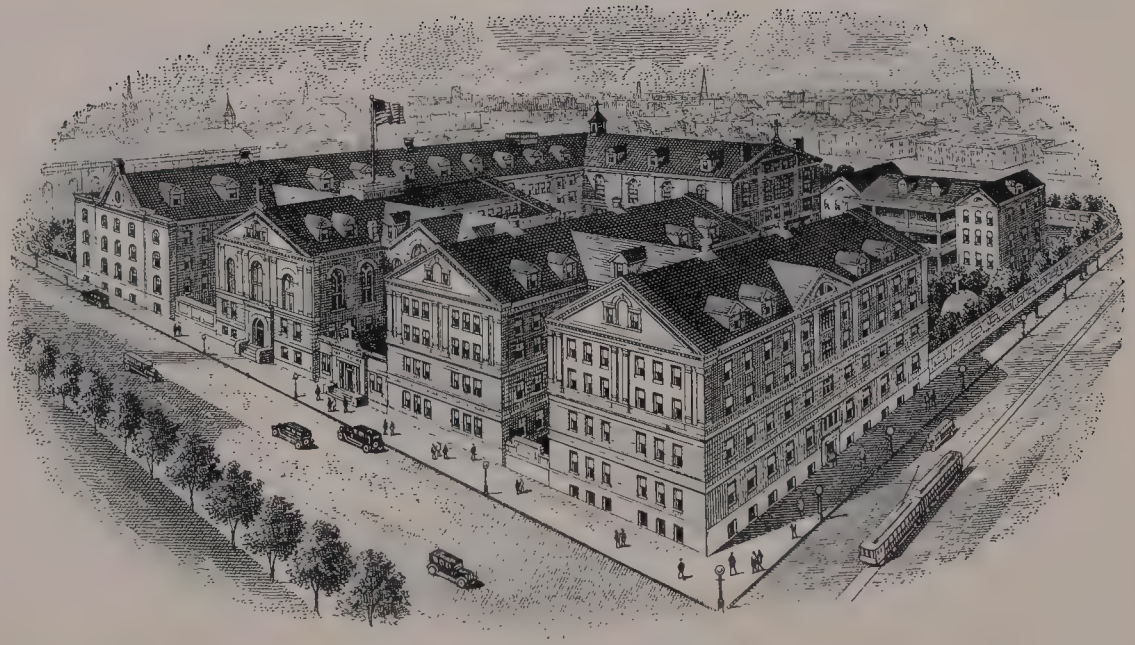
Subdivisions:

a. Milwaukee Mother House Normal School
   Milwaukee Mother House Day School
b. Academy of Our Lady, Longwood, Illinois
   Academy, St. Mary's, Prairie du Chien, Wisconsin
   Academy, Our Lady of Lourdes, Marinette, Wisconsin.
   Academy of the Immaculate Conception, Belleville, Illinois
   Academy of St. Mary's, Chatawa, Mississippi
c. Indian School at Harbor Springs, Michigan
d. Orphanages
e. Parochial schools in the following states:
   Wisconsin, Michigan, Minnesota, Iowa, Illinois, Indiana, Missouri, Kentucky, Louisiana, Mississippi, Alabama, Ontario, Canada.

II.

Exhibits, collective and diocesan, of the Baltimore Province, which comprised all the schools east of the Allegheny Mountains and south of Lake Ontario:

a. Baltimore Mother House Normal
   Baltimore Mother House Institute of Notre Dame
b. Notre Dame of Maryland, College
   Notre Dame of Maryland, High School
   Notre Dame of Maryland, Grammar School
c. Holy Angels' Institute, Fort Lee, New Jersey, High School and Grammar School
d. Orphanages
e. Parochial Schools in the following states:



MOTHER HOUSE AND INSTITUTE OF NOTRE DAME

First Foundation in America, N. E. Corner

Baltimore, Maryland

Maryland, Pennsylvania, New York, New Jersey, Massachusetts; and in the District of Columbia.

The Milwaukee Mother House exhibition consisted of a unique painting of an ideal structure, laid brick by brick by zealous hands, portraying a home for Christian education constructed by the sisters in our country. Each brick bears the name of a certain school, its size and position making distinctions as to the age and rank of the institution whose name is inscribed. Thus was pictured one of the largest, indeed, but only one of the many similar structures reared by the devout women of the Catholic Church in the United States.

This design, a prominent feature of the wall display, was a large framed painting seven feet two inches long by four feet nine inches wide. On it, in ornamental printing, were indicated the city, name of school, year of foundation, number of teachers and pupils in each of the hundreds of schools taught by the School Sisters of Notre Dame in America. Seventy-three thousand, seven hundred and three pupils were attending the institutions of the School Sisters of Notre Dame when the chart was made early in 1893.

From the Mother House Normal there was a rich contribution from the art class of secular pupils. This comprised:

a. Twenty-six large oil paintings of landscapes and of the human figure.
b. Fourteen smaller paintings representing still life studies.
c. Specimens of wax work. A large glass case in the center of the alcove displayed rich and beautiful specimens of embroidery on silk, linen and flannel; of painting on silk, velvet, rice paper, ivory, and china; and of lace of various styles.

The gem of this collection was "The Souvenir Album," of purple velvet lined with lavender silk; the celluloid cover bore a painting of the American Escutcheon, surrounded by exquisite designs in seed pearls and other gems. On the first page of this album was a picture of Columbus, executed in needlework.

St. Mary's Day and High School in the Milwaukee Mother House contributed to the general exhibit:

Five volumes of class work in higher branches

Four volumes of class work in lower branches
Two volumes of examinations in English
One volume of Christian Doctrine, Bible and Church History
Two volumes of freehand drawing
Two folios of geometric problems
One volume of kindergarten work
Modeling in clay of vegetables, fruit, leaves, hands, feet, and other objects.
Five large maps:

a. Linguistic map of Europe
b. Political divisions of the globe
c. Geological map of Wisconsin
d. Day in the eastern hemisphere
e. Day in the western hemisphere.

The work in geometry,[1] as represented by St. Mary's High School, was as beautiful as a collection of pictures, the figures being exquisitely drawn in colors. The "class work in higher branches" could scarcely be surpassed in particulars justly required in such exercises. Each paper in the five volumes evinced a thorough knowledge of the subjects enumerated, and that knowledge was presented in a most graceful and polished manner as to diction, and in a most skillful way as to illustrations.

The "class work in the common branches" was likewise an honor to the institution. True to their higher selves, the pupils had made their volume of Christian Doctrine, Bible and Church History the best in the collection, had stated the sacred facts and principles in their choicest language, and subjected their knowledge of science to the knowledge of religion. "The Busy Bees" of the kindergarten sent a glow of warmth and color through the staid solidity of the more advanced exhibits; their pretty, bright productions in "cutting, sewing, folding and weaving"

[1]The high praise bestowed on the pupils' work exhibited by the School Sisters of Notre Dame is repeated here as part of a verdict given by the late Carola Milanis, a Sister of the "Third Order of St. Dominic," Sinsinawa, Wisconsin.

This able and indefatigable educator spent three months reading and inspecting the papers of the Catholic Exhibit. She could truthfully say that she "did not omit one" and disclaimed partiality, "for all was good," she declared, referring to the work of the different Orders and Congregations then teaching in this country, and represented at the Exposition.

would have been greatly missed, even from so rich and varied a display as that of St. Mary's Institute.

The Academy of Our Lady, Longwood, Illinois, was established in 1875 and has grown with the years, a boon to parents who wish to have their daughters protected from the excitement and turmoil of city life. Besides enjoying all that refined and intellectual environment offers, the fresh air, good water, and the many other advantages of suburban life tend to keep the student in fine physical condition.

The display of this school was presented as a part of the Chicago diocesan exhibit. Fourteen volumes of grade work, five folios of drawings, charts and maps, and twenty-four wall pieces constituted their exhibit. Much praise was bestowed on the class work, which gave proofs of careful teaching, according to recently approved methods—this applied especially to the papers on spelling, etymology, language, grammar and rhetoric. The work in mathematics was like a picture in the pleasure it afforded by its neatness and order. The movement exercises in writing explained the origin of the beautiful penmanship to be seen in all the volumes of grade work. *Phonographic Transcriptions* gave additional proof that the pupils of this school were receiving a practical education. A school journal, *Our World,* edited by the St. Thomas Reading Circle, contained many good things, notably, a paper on the *Benefit of the World's Fair,* a composition on *Now, 1892, and Then, 1792,* also *An Imaginary Conversation between Holmes and Tennyson.* The characterization in the last one was exceedingly well conceived, and was kept faithful to the traditions of these great men. A volume of *Current History* was good, as were also some twenty compositions in excellent prose on the question, *What Would have Happened had Columbus not Discovered America?* Two volumes on miscellaneous matter chosen from the class exercises of the advanced students produced favorable comment. The subjects were geography, political and physical, astronomy, physiology, sacred history, literature, botany. Twenty-five wall maps, 8″ x 12″, were very creditable, as were also twenty-four pencil drawings of domestic utensils.

Sixteen glass-covered cases contained pressed botanical specimens, a remarkably large and varied assortment, which demonstrated the pupils' wide information regarding the subject.

A volume of original poetical compositions included a drama *The Court of Aeropagus;* the characters were Homer, Hesiod, Pindar, and other Grecian poets, philosophers and orators, each of whom spoke elegantly in verse. The prologue outlined the purpose of the Court; the latter was then opened by Homer. Each character expressed his views; and, after an ode to Antigone, the drama closed with an appeal to Christians to excel these noble pagans in virtue and true living. As the production of school girls it was certainly admirable; the task apparently had been accomplished under the supervision of a teacher, herself no mean poet.

The wall display, besides the charts, maps, and pencil drawings already noted, included thirteen paintings in oil, two in water colors, one in pastel, and eight pictures in crayon drawing. A painting of *The Mother of Sorrows* and a portrait of Pope Leo XIII furnished the display with a double dedication, as it were, to God and to the Church.

The glory of this exhibit was its ornamental penwork. Thirteen pieces, 12″ x 16″, or larger, in oak frames, displayed in a remarkable way the skill of as many girls.

However eloquent the expression used, anything that might be said of this work would be faint praise, for it was truly indescribable. *Our Home* represented the *Academy of Our Lady,* with various decorations, such as laurel wreaths, longquill pens, and birds holding scrolls on which was written in full the address of the academy. Another depicted an ink drawing of a large quill pen, placed, as it were, across the middle of the page; under this was printed in ornamental letters a quotation from Spencer, beginning, "The pen, the pen, the brave old pen." This piece was a sort of introduction to the others.

The background of these thirteen pieces was filled in with hair-like lines, curves, spirals, and waves, all pen-work. The border of each was after a special design, comprising intricate and elaborate patterns. The shading, executed with the pen, gave to the sheet the appearance of vari-shaped scrolls, of irregularly torn or cut sheets, or of the "ragged edge," or the deckle edge. Hundreds of strokes were required to produce the effect visible on a single square inch of these rare and skillful pen specimens.

A fine chart on Ancient History aroused unusual interest. As the elaborate designs are presented to the imagination, remember it was pen-work; not the work of the flexible brush or the adaptable pencil, but of the stiff arbitrary pen. The background of this piece was of small, finely written spirals, and the border was of Egyptian, Greek and Persian scrolls. In the upper middle of the page were the three Pyramids of Gizeh, with camels and their drivers beside them, as a foil to the size of the vast structures. Next, below, was a bust of Homer, in the midst of ancient emblems and designs; also a figure (a winged horse with a human head) of Nimrod; and a perspective line of columns from the Great Hall of Karnak. At the bottom were Solon's Tablets, and a part of the Claudian Aqueduct, its columns and arches in perspective; also the Roman Coliseum. To the one who reflects on the shading required for the proper development of the chief features of these difficult objects, when produced in pen-work, they are valuable above price.

Another, which we cannot fail to notice, is that of English History, also pen-work. This presented a tall column, the pedestal of which bore the inscription, *Growth of Liberty.* At the top of the column was a figure representing Liberty, Victory, or Progress; from her head fell a ribbon, which twined around the column and bore inscriptions such as the following: *First chapter of English Liberty, Henry I, A.D. 1100; Magna Charta, John, 1215; Institution of the House of Commons and Trial by Jury; Parliament Divided into House of Commons and House of Lords; Edward III, 1340; Emancipation of Serfs, Richard II, 1380; Petition of Rights, Charles I, 1628; Social Revolution; Habeas Corpus, Charles II, 1679; Bill of Rights under William and Mary, 1689; Corporation and Test Acts Repealed, 1828; Passage of Catholic Emancipation Bill, George IV, 1829; Slavery Abolished in the Colonies, William IV; Substitution of Ballot for Open Voting; Repeal of Corn Laws; Removal of Restrictions on Trade.* All this was indicated in fine printing on a delicately shaded column at the right hand side of the page; at the left hand side were oak leaves gracefully looped together; in among these were large letters forming the caption, *Progress of Civilization;* on the leaves were written the principal events of progress in England, such as, *Introduction of Christianity; Disappearance of Feudalism; Invention of Printing;* and *Erection of Colleges.* A graceful succession

of curves bore the names of the various English royal families. Chains, linked in circles and joined by other links, contained the names of individual monarchs of the various royal families. The chain hung in two loops for the houses of York and Lancaster, each indicated by a cluster of roses of the proper hue. Many elaborate decorations completed this incomparably beautiful piece of work.

The Church History chart presented in links of chains and on beautiful scrolls the names of the popes and the chief events affecting the welfare of the Church. Doves and various papal insignia completed the handsome design.

Beautiful as they were, the writer fears to trespass on time and space by dwelling on the special features of the remainder of this elegant group of charts. Suffice it to say, that *Painting, Literature, Music* and *American History* were as charmingly treated as the other subjects. There was not a similar display in any educational exhibit of Catholic, state or private institutions. There was no display of pen-work that even remotely approached the perfection of these charts in beauty and originality of design, or in skilful and exquisite execution. Unfortunately they were not photographed. This one display would have been sufficient to give fame to the Academy of Our Lady of Longwood.

We now turn to St. Mary's Academy, Prairie du Chien, Wisconsin. Its exhibit will be remembered for the choice decoration of its wall space. An interesting feature of this decoration, and one calculated to arrest the attention at first sight, was a frame 58″ x 37″, presenting eleven views of St. Mary's Academy and its surroundings; notable among these views were two fine oil paintings representing *Father Marquette passing the site of St. Mary's Academy, June 17, 1673;* and *Abraham Lincoln and Jefferson Davis directing a raft to Fort Crawford,* the present site of the Academy. Just above this frame hung the motto of the School Sisters of Notre Dame, *Virtue and Knowledge.*

The bound work consisted of the following volumes of class exercises: six individual albums, by six members of the class of 1892, containing examinations through the entire English course, comprising twenty-four branches; this arrangement outlined the yearly progress of those pupils through the whole period of their school experience. Three herbariums of pressed flowers, leaves, and plants, three albums of examination papers,

fourteen large volumes of grade work which showed the exactness and thoroughness which warrants success in the higher classes, two volumes of shorthand exercises, twelve volumes from the music department, eleven from the art department, and *A Year's Sketch Book.*

In addition to these, each department contributed some special papers of peculiar excellence; for instance, the Christian doctrine department presented one study of forty pages, *America's Only Queen;* the history department presented eight studies on national history topics, the last being a pleasing little sketh of the *Last Sioux Chief.*

An amusing bit of originality was a drawing of "Our American Flower"; on examination, this proved to be *a one dollar bill!* "The Almighty Dollar" figuring as the American Flower is an exceedingly fine sarcasm.

Reluctantly we leave the scientific and literary departments unmentioned, though each deserves extended report.

The work of St. Mary's exhibit covered an extensive field of thought, carefully traversed, without the loss of a single advantage to the pupil. The methods of treatment were clear, systematic, and interesting; many were truly original.

The exhibit from St. Mary's Academy, Quincy, Illinois, and from Our Lady of Lourdes Academy, Marinette, Wisconsin, duplicated in many ways those of Prairie du Chien and Longwood. We read that they received this commendation: "This was a particularly fine exhibit, teeming with admirable features, both as to method and execution."

In the collective and diocesan exhibits were displays of parochial schools in Wisconsin, Michigan, Minnesota, Iowa, Indiana, Illinois, Kentucky, Missouri, Mississippi, Alabama, Louisiana, and Ontario, Canada.

The parish school work was not less deserving of commendation than were the papers of the academy pupils. The same care had been given to every detail in the ornamentation or decoration of papers, headings and title pages. The academy pupils were, of course, more skilful in beautifying their work.

The Baltimore Mother House contributed to the collective exhibit of the congregation an extensive collection from the Institute of Notre Dame on Aisquith Street. It comprised:

27 volumes of grade and high school work
28 volumes of the classics, and examination papers
13 volumes of preparatory exercises
6 volumes of French
1 volume of German
9 volumes of music
2 volumes of mechanical drawing
2 volumes of specimens of needlework
7 handpainted pieces of china
2 drawings of the Mother House and Institute
Artistic pen-work and herbariums
1 unique and beautiful volume of the botanical families, illustrated by paintings of natural specimens.

The art display consisted of:

12 oil paintings
1 tapestry painting
1 original composition in oil
1 picture, Medea, the face and hands painted, the drapery in needlework
1 map of Maryland, Cradle of Religious Liberty, with the state escutcheon in colors on white silk, completed this fine and attractive exhibit.

A scholarly and dignified display came from the Notre Dame College of Maryland, and from the Notre Dame of Maryland Preparatory Schools. This exhibit proved that the students' time had been conscientiously employed. The contribution consisted of

45 volumes of college work including excellent papers on religion and its several branches, literature, clearly and masterfully interpreted, and exercises on chemistry—evidence that the professor had delved deep into this fascinating subject
11 volumes of Latin, French and German
45 volumes of High School and Grade work
1 volume of music
2 volumes of art
8 volumes of drawings

4 paintings in oil
550 oil-painted botanical specimens duly classified.

Holy Angels' Institute, Fort Lee, New Jersey, in the Diocese of Newark, presented:

15 volumes of academic work, creditably executed
1 volume of class drawing, and
1 oil painting.

The Diocese of Boston was also represented among the institutions and schools in charge of the School Sisters of Notre Dame. St. John's School, Canton, Massachusetts, Our Lady of Perpetual Help School, Roxbury, Massachusetts, and the Immaculate Conception School, Malden, Massachusetts, sent fine displays of the pupils' work in the branches usually taught in parish schools.

The Baltimore Province Exhibit also included many admirable collections from other parochial schools. From the cities of Baltimore and Washington, from Catonsville, Maryland, from Pennsylvania, New York and New Jersey, came countless pages of choice class exercises which gave promise of fine work in high school and college in later years. As was the case in all the exhibits of the Catholic schools throughout the country, the papers in Christian Doctrine showed that the pupils were thoroughly instructed in the principles of their religion and had learned to love it.

The important feature of this collective exhibit was, after all, the parochial school work. It made signal the success of the sisters in the common school as well as in their secondary schools. There were no fads among their exhibits; only useful, and inspiring detail had received attention. Practical results had been sought and fully attained. The pleasant things of life, however—the social and domestic—had not been ignored; they were strongly in evidence on every side, in every booth, and the ability to enjoy as well as to labor was one of the many priceless gifts from these teachers to their fortunate pupils.

The work of preparation throughout the country for this immense display was finished in time for the opening of the Catholic Educational Exhibit, June 24, 1893. It closed on October 31 the same year—too short a period for the busy teachers to enjoy the results of their strenuous labors.

Especially was this true of Mother Ernesta and her assistants in the Mother House, as the vacation work had to be done, and to them no respite could be accorded.

In the summer of this year, one hundred and five postulants received the habit, ninety-eight in the Mother House at Milwaukee, and seven in New Orleans. Eighty-four novices made their temporary vows, and ninety-eight sisters sealed their compact for life by taking perpetual vows.

Applications from pastors in the Pacific States were received this year, but could not be honored owing to the insufficient number of teachers for schools nearer home.

In many places the pastors and the parishioners proved their interest in the teachers of their schools by providing enlarged and better furnished dwellings for them. The Orphans' Home in Tacony, Pennsylvania, was enlarged.

At the request of Bishop McQuaid, of Rochester, New York, the sisters prepared in the Cathedral Hall a fine display of their pupils' class work. Besides the satisfaction afforded to the friends and patrons of the school, the exhibit proved an incentive to the pupils to do even better work in the future.

While the opening of new schools was still in progress, on September 7, 1893, the sisters in the Mother House, Milwaukee, had the pleasure of a visit from the papal delegate, Monsignor Satolli, who was accompanied by His Grace, the Archbishop of Milwaukee, Professor Hyvernat of the Catholic University, and a number of other ecclesiastical dignitaries. They were received by Mother Ernesta and her assistants, by the Reverend P. M. Abbelen and his assistant chaplain, who led the procession to the auditorium, richly decorated for the occasion. The red, white and blue together with the papal colors floated over ferns, palms, and fragrant flowers.

Evidently well pleased, His Excellency expressed delight with the charming stage setting and the exquisite taste displayed in the decorations. "Nothing overdone. Everything in good taste," he remarked to the chaplain. After the *Oremus pro Pontifice Nostro Leone,* sung with organ and harp accompaniment, the chaplain, in the name of the sisters,

gave an address of welcome in Italian, to which His Excellency and his suite listened with pleased attention. The reverend chaplain recalled that, in the preceding year, during the illness of the first Commissary General, the Holy Father, Leo XIII, had sent his papal blessing to her and to her thousands of spiritual daughters, together with a consoling letter. He added that this act of loving kindness would never be forgotten by the School Sisters of Notre Dame.

Referring to the labors of the School Sisters for the youth of America, the speaker expressed the hope that His Excellency, during his stay in our country would find them not only one of the largest congregations in the United States, but also one of the most faithful in the service of Church and country.

His Excellency expressed his delight and satisfaction with the reception, the work, and the reputation of the School Sisters everywhere. His joy, he said, was especially great since the Perpetual Adoration of the Most Holy Sacrament had been established in the Mother House. At the close of the reception, the guests were conducted over the grounds and to the different chapels where the Holy Sacrament is reserved.

CHAPTER II

He shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper. PSALM 1, 3.

1894 January 26, 1894, was the date of the Mother General Mary Margaret Cortona's demise. Heaven had granted her a long life in religion which with all her strength of body and soul, she devoted to the interests of the congregation. She succeeded Mother Teresa in 1879 and therefore had been in office nearly fifteen years.

Her first assistant, Sister Mary Herman Joseph, wrote to the sisters in America an account of the illness, death and funeral of the dear departed, and invited Mother Ernesta and her companions to attend the election of a new Mother General. The date fixed was the twenty-third of June. Mother M. Ernesta, Commissary General, Mother M. Clara, Provincial of Baltimore, Mother M. Bonaventure, Provincial of Milwaukee, Sister Marianne of Milwaukee, Sister M. Boniface of Quincy, Illinois, and Sister M. Cyrilla of Baltimore, were the delegates chosen by ballot to represent the American sisters at the election. The result gave to the School Sisters, as their third Mother General, Sister Mary Herman Joseph, a true and tried religious, noted for executive ability in business and educational matters.

Having visited places of interest connected with the early events of the congregation, Mother Ernesta and her companions sailed for home, June 28, 1894.

Mother Ernesta in a circular letter dated March 2, 1894, had entreated the sisters and all the younger members to continue their prayers for an increase of candidates. "During the past year," she writes, "your prayers have been answered in a marked degree. The Milwaukee Mother House alone has received one hundred promising young women whose time of preparation and probation is leaving praiseworthy results. Let us therefore continue to pray fervently, remembering our Lord's words, 'Ask and you shall receive'; for notwithstanding the blessed increase which our congregation annually receives, we must still

cry out, 'The harvest is great, but the laborers are few'—too few to meet the continual demands of the prelates and pastors of the country. Our sisters in the Baltimore Province are also experiencing the same conditions—urgent appeals coming in every month, only to be refused."

The work of preparing for investitures, temporary and final vows, was again heavy. In Milwaukee seventy-four postulants were clothed with the habit, eighty novices made their profession of vows for seven years, and sixty-nine sisters pronounced their perpetual vows.

During the vacation of 1894 the number of retreats held in the larger convents of the congregation was increased, as the sisters could no longer be accommodated in the three retreats customary in the Mother House.

The provincial election in Baltimore, November 9, resulted in a second term for Mother Clara, and gave her as assistants, Sister Clarissa and Sister Bartholomew. Sister Cyrilla was appointed mistress of novices.

In Volume One was noted the fact that the members of the congregation were dispensed in 1859 from the obligation of reciting the Office of the day, for which they were permitted to substitute the Officium Marianum as their obligatory choir prayer. At the request of the Superior General, Mother Mary Margaret, the Holy Father forthwith permitted the sisters to recite the Office of the day on the great festivals of the year. For this purpose a special set of breviaries was printed for the use of the sisters in America. These were brought home in July, 1894, by the delegates to the General Chapter. For the first time in thirty-five years, the office for Christmas was chanted in their Mother Houses. During the Lent of 1895, preparation was made for the Office of Holy Week. This service must be heard to be appreciated. The deep tones of the priests in the sanctuary, and the sweet, well-trained voices of the religious, produce an effect never to be forgotten. "I have never heard anything so impressive," said one who had assisted in the sanctuary on Holy Saturday evening, 1927. "The *Te Deum* was almost heavenly."

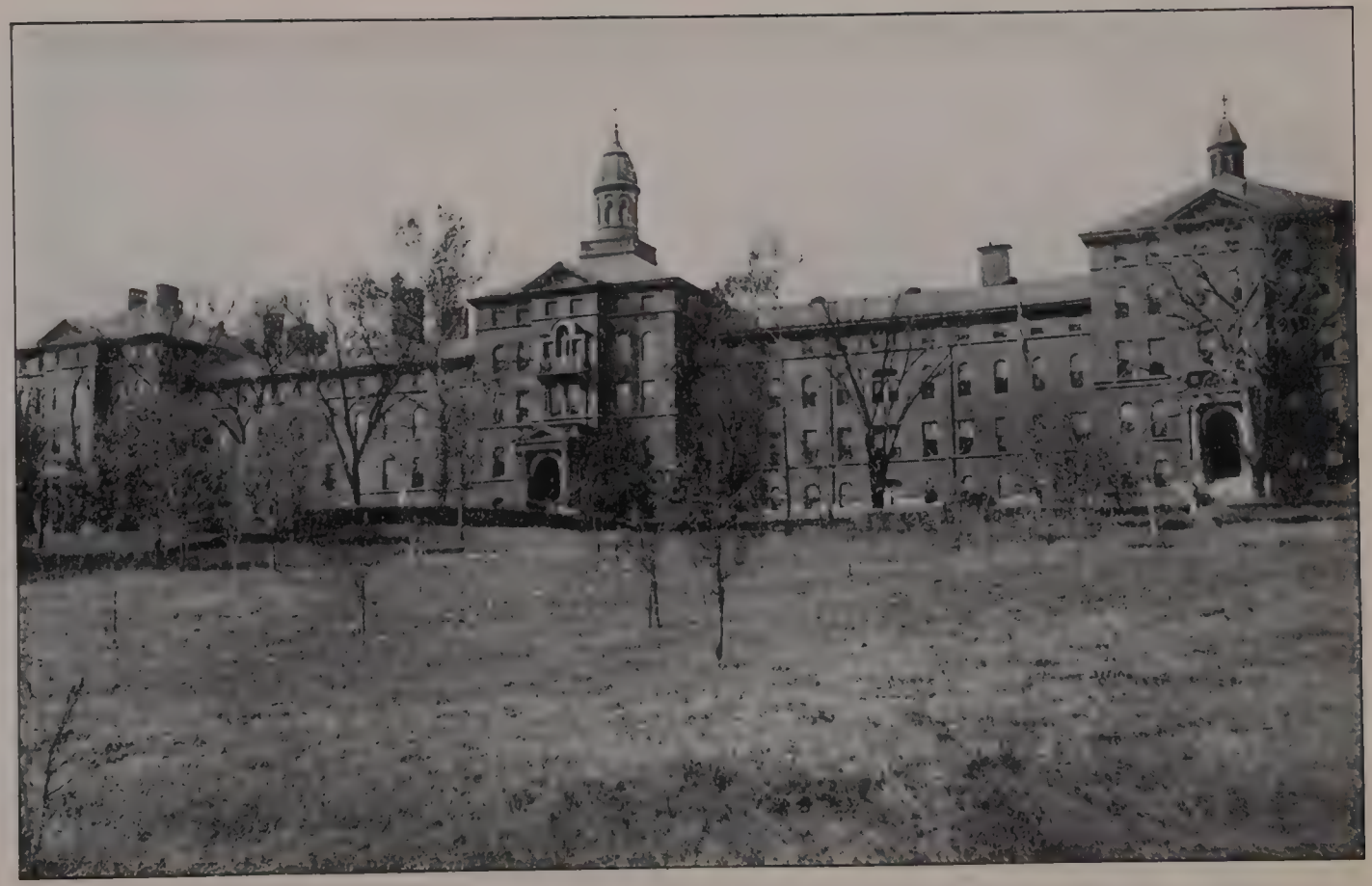
1895

The Divine Office is now chanted in the Milwaukee Mother House on Christmas, Holy Thursday, Good Friday, Holy Saturday, Easter Sunday, Pentecost, and the Immaculate Conception of Our Lady.

The most important event during Mother Ernesta's administration was the realization of Mother Caroline's wish for a third provincial house to be opened within five years after her death. As has been previously mentioned, she realized that the work of supervision of the congregation in America was too great for one person, and that it would be considerably lessened if the widely-separated houses of the congregation throughout the country were formed into provinces, each with its own provincial superior. The northwestern houses and those of Canada would be sufficiently numerous, she foresaw, to be self-supporting about two decades later, but those in the South were to receive immediate attention in this regard.

Twelve years prior to Mother Caroline's demise, permission to erect the houses of the St. Louis diocese into a province was obtained from Archbishop Kenrick, and later was renewed by his successor, Archbishop Kain. In 1894, a suitable site for a Mother House had been found south of St. Louis. Grand View, as it was then called, is situated on an elevated tract of twenty-one acres, adjoining the grounds on which the United States government has erected the Jefferson Barracks, and overlooking the wide Mississippi River. It was purchased for twenty-one thousand dollars. The owner made a donation to the sisters of a thousand dollars' worth of stock and farm implements then on the property. The "White House," a frame, two-story building, was in good condition, as were also a stable, a carriage house, and a barn. A well one hundred seventy-three feet deep supplied pure cold water. Three well-built cisterns soon furnished a generous supply of water for the general use of the inmates of the convent, of the "White House," and of two spacious houses which are used by the engineer, chauffeurs, and other help. Grand View is indeed a precious pearl hidden in quiet seclusion on one of the most beautiful spots that surround St. Louis.

Mother Bonaventure, Mother House Superior in Milwaukee, who was known to possess great business acumen, had given much satisfaction in making improvements which materially contributed to the the comfort and health of the hundreds of occupants of the large Milwaukee house. She was chosen, therefore, to undertake the supervision of the construction of the new Mother House at Grand View. Together with Sister Conradine, a practical housekeeper, she bade farewell to her



FRONT VIEW OF MOTHER HOUSE, SANCTA MARIA IN RIPA

St. Louis

associates in the Mother House at Milwaukee, and departed for St. Louis, on March 4, 1895. On the nineteenth, feast of St. Joseph, the old mansion was dedicated. The "White House," the former residence of a United States Consul to Brazil, had been transformd into a quiet cloister. The Rev. Francis de Sales Goller, pastor of SS. Peter and Pauls' Church in St. Louis, offered the holy sacrifice of the mass for the first time in the newly prepared chapel.

Msgr. Goller continued to be the regular chaplain at the new Mother House for sixteen years. Every morning, in all kinds of weather, he made the long trip, twelve miles by trolley car, until he was met by the convent carriage in which he drove the remainder of the way to the convent door. He was unremitting in his duties as a chaplain until his death in August, 1910.

During July, 1895, work was begun on the Mother House in St. Louis. The work was pushed so vigorously that on the feast of St. Teresa, October 15, 1895, the foundation was ready for the laying of the corner-stone. This feast was a specially happy one for the Sisters of Notre Dame, for it was the fiftieth anniversary of the day on which Mother Caroline made her profession of vows, October 15, 1845.

The corner-stone ceremonies were witnessed by a concourse of friends and benefactors from St. Louis, thirty-six sisters from neighboring missions, Mother M. Casimir, the provincial from Milwaukee, Sister M. Gregory, the mistress of novices, and by twenty-five priests, whose presence evinced the interest they felt in the erection of the new Mother House henceforth to be known as Sancta Maria in Ripa. In the sermon preached on the occasion, the speaker urged all to pray fervently that the blessing of God would rest upon the workers, knowing that "Unless the Lord build the house, they labor in vain that build it."[1] The architects' hope to have it completed by the end of June, 1897, was to be realized.

The transfer of Mother Bonaventure to the newly erected Southern Province necessitated the election of a provincial superior in Milwaukee. On February 9, Mother Casimir was chosen to succeed Mother Bonaventure, and with Sister Emerentia and Sister Borgia, her assistants, was installed on April 15.

[1]Ps. CXXVI, 1.

At Rice Lake, Wisconsin, the church and rectory were completely destroyed by fire on March 19. The pastor, Reverend Father Dole, had been recovering from a siege of illness, but the shock, and the grief which his poor people sustained in the loss of their church, so affected him that he suffered a relapse. Immediately after the fire, the sisters placed a part of the school at the disposal of the sick priest and his niece who served him as housekeeper. Despite all effort to save his life, he suffered a collapse and sank rapidly; his death occurred a short time after the fire, leaving his congregation sorely bereaved.

Even when a young priest in France, his native country, he had been attacked by a disease which did not respond to treatment by able physicians. Father Dole made a vow to Our Blessed Mother that if she would obtain his restoration to health he would go to America and found a parish in her honor, for the glory of her Divine Son and for the salvation of poor people who might otherwise be obliged to live without the blesings of their religion. On his arrival in New York, he was met by a priest who induced him to offer his services to one of the western bishops, in whose dioceses French priests were not numerous. In the heart of Wisconsin he found an opportunity to fulfill his vow. The memory of his labors during many years in and around Stanfold and Rice Lake remains a precious heritage to his grateful parishioners and to the School Sisters of Notre Dame, who, since the seventeenth of September, 1881, have also devoted themselves to the education of youth in this isolated region.

A noteworthy golden jubilee celebration occurred on October 16, 1895. It was the first of its kind to be held by the School Sisters in America. It marked the fiftieth anniversary of the religious profession of Sister Mary Edmund, who was one of the pioneer sisters and also one of Mother Caroline's early companions in the candidature in Europe. Devoted heart and soul to the interests of the congregation, and in particular to the saintly Mother Caroline, Sister Edmund was regarded as an encyclopedia of information pertaining to both. Her jubilee day was observed at Hokah, Minnesota, at which mission she was superior. The Commissary General and a number of other sisters from the Milwaukee Mother House and neighboring missions were present.

True to tradition, Mother Ernesta was ready at any time to receive missionaries from foreign, as well as from the home fields. Early in April the sisters extended hospitality to a Franciscan missionary from China, the Reverend Father Moeltner. He spoke on the condition of the Church in the Celestial Empire, and received a promise of daily prayer in the Adoration Chapel for his missions.

Such visits and lectures were of common occurrence during Mother Ernesta's administration. Hospitality was accorded to many prelates of the Church, and to priests and missionaries from distant parts of the world. Of the former, the annals record visits of more than thirty archbishops and bishops of our own country, several from Europe, and six missionaries from China, India, Denmark, and Syria. These were invited to address the sisters, who were always eager listeners when the conditions and needs of the Church were discussed. Thus the missionary spirit was instilled into the young members in the candidature and novitiate even in the earliest years.

1896 Notre Dame of Maryland had begun in 1895 the erection of another unit to its already extensive plant, namely a convent for the sisters, a chapel, and a chaplain's residence. With a trembling hand, Mother Caroline had signed the permit for its erection shortly before her death. On June 21, 1895, the corner-stone was laid. On the nineteenth of March, 1896, the first high mass was celebrated in the fine new chapel. His Eminence, Cardinal Gibbons, with the usual solemnity, dedicated the new structure. He was attended by many of the reverend clergy from the city and from Washington, D. C.

The rooms in the residence of the chaplain and in the apartments of the sisters are spacious and simply but comfortably furnished; the infirmaries are ideal; and the parlors and dining rooms, simple in their furnishings, manifest refined taste.

The three handsome marble altars in the chapel are gifts from former pupils. Rich stained-glass windows were donated by other friends. The stations, masterpieces of European art, were erected by the chaplain, the Reverend Father Fowler.

The altar picture, a copy of one of Murillo's paintings of the Immaculate Conception, was made by Sister Engelbert. The faces of the angels

surrounding the Immaculata are copies of babies' photographs. The mothers of these babies were former students of Notre Dame of Maryland. They are a reminder—if the sisters could forget—that daily prayer for former pupils is part of the sister's routine, and a happy privilege, for the relation between the teacher and her charges at Notre Dame is notably one of mutual affection and life-long fidelity.

The twenty-seventh of May, 1896, is on record as a day of calamity for St. Louis citizens—a day, too, when every tick of the clock sounded the merciful protection of God.

At three o'clock in the afternoon, a cyclone struck the city. Within a few minutes, churches, schools, factories, residences and even the massive bridge across the Mississippi, lay in ruins.

Out of a nightmare of thunder and lightning, a funnel-shaped cloud swept down over the city, devastating the entire region. The air was filled with debris of every kind, and what the wind did not destroy, lightning and fire swept into ashes. Fortunately the pupils had been dismissed early. Most of them had reached their homes before the storm broke. Throughout the city, the dead and wounded encumbered the streets. The sisters, by the providence of God, were spared. "We are all safe, but frightened nearly to death," was one message a friend of the sisters in a suburb succeeded in sending to the Mother House. Miraculous was the narrow escape of many sisters, and their pupils who had remained behind in the school building after the classes were dismissed.

The financial loss to the city was exceedingly heavy. The Catholic population in many instances bore a double share, for their homes and business places were ruined, and their churches, schools, presbyteries and convents demolished. Inexpressible sorrow, but great confidence in their heavenly Father's aid, were displayed on all sides, and in a few years the stricken city was fully restored.

The Mother House, Sancta Maria in Ripa, lay outside the path of the storm, but the sisters spent an anxious evening and night, as the river, swollen out of its banks, was covered with floating homes and wreckage from which people were screaming for help, and the sisters were unable to aid them. Those who were fleeing on land were, of course, given shelter and food.

At Little Chute and Freedom, near Green Bay, Wisconsin, the sisters taught in the district schools subject to state inspection. For years there had been no difficulty, but in 1896 there came an inspector who pronounced the religious garb unconstitutional. An effort was made to have a parochial school opened in September, but the people did not respond, and the sisters withdrew from Little Chute. In Freedom, however, the parishioners resolved to make any sacrifice rather than lose the religious teachers of their children, and St. Nicholas' Parish has had a parochial school ever since. A similar experience was met the following year in the Archdiocese of St. Paul. The schools at Cologne, Marystown and New Trier were threatened with the withdrawal of the sisters. Yet eventually matters righted themselves.

About this time an attempt was made in Milwaukee to withdraw the children of Polish immigrants from the parochial schools. Public school boards and commissioners promised to teach the Polish language gratis in the public schools, provided a sufficient number of pupils would attend. The pastors resolutely and courageously rose to the children's defense, and saved them from the threatened misfortune.

1897 In May, 1897, St. Peter Fourier, founder of the original Congregation of Notre Dame, was canonized; his feast, previously fixed for July 7, was henceforth to be celebrated on December 9. His intercession is especially sought for protection from contagious diseases. In the Mother House in Milwaukee a triduum of Holy Hours is now annually kept in his honor, December 7, 8, 9, in thanksgiving for his protection from influenza, when it was epidemic throughout the country in the years 1917 and 1918.

An attempt to tax the Milwaukee Mother House property was made early in 1897. After the inspectors had been escorted through the entire building, and had witnessed that the property was devoted solely to educational purposes, the idea was abandoned.

A memorable day in the annals of the Mother House in St. Louis was the seventh of July, 1897. On this day was solemnized the dedication of the newly erected Mother House of the St. Louis Province, to be the training school for hundreds of young religious, and for the education of thousands of our country's future citizens.

The greatness of this undertaking manifested itself in every detail of the day's program. Friends, clerical and lay, to the number of two thousand, came from far and near to manifest their interest in the work of the sisters.

The Most Reverend Archbishop Kain, attended by many priests, blessed the building and dedicated it to the cause of education. Right Reverend Bishop Janssen of Belleville sang the high mass. Monsignor Oechtering of Fort Wayne, Indiana, preached on the text, "Wisdom has built herself a house, she hath hewn her out seven pillars. . . . If any one is little, let him come to me."[1] Such he declared every convent to be, the seven pillars of which are, solitude, prayer, work, poverty, chastity, obedience and charity. As the fruit of the sacrifice of the altar, he extolled the life of self-sacrifice which the religious vocation demands, of the value and significance of which the world has no conception. Here wisdom is mingled with the wine of spiritual peace and joy, here the Bread of Life is daily dispensed. The eloquent speaker, continuing the comparison, as in a vision beheld the eternal Wisdom sending forth the sisters into the world to attract to Himself the little ones and the poor and needy of our people for ages to come. He lauded the generosity of the benefactors, especially of the Reverend Father Goller and Reverend Father Ruesse, and begged for them heaven's blessing and reward.

At the close of the church services, the friends and patrons were escorted to the grounds, where a picnic dinner was served. The young ladies and their brothers took upon themselves the task of serving the thousands assembled beneath the large trees on the hills overlooking the Mississippi.

Immediately after the mass, about sixty priests formed in procession and marched through the main corridor and down the south wing, to escort His Grace and the bishops to a large dining room, attractive in its tasteful decorations. Both in the dining hall and on the grounds there was manifested a sentiment of deep gratitude toward the School Sisters, who had just completed the first fifty consecutive years of teaching in the parochial schools of St. Louis. Before leaving the dining hall,

[1]Proverbs IX, 1.

CHAPEL, SANCTA MARIA IN RIPA

St. Louis

His Grace eulogized the School Sisters for their devoted labors in behalf of Catholic education, and urged the priests of the archdiocese to send young girls to the candidature and to further, when possible, the interests of the new province.

The golden jubilee of the School Sisters' arrival in America, July 31, 1847, was celebrated with great splendor in July of this year. The pastors interested their congregations in the event, and invited them to offer masses, communions and prayers. They kept a triduum in preparation, and showed themselves hearty participants in the celebrations. At the Mother House in Baltimore, a touching scene was enacted when, during the entertainment given in the auditorium of the Institute of Notre Dame on Aisquith Street a little old lady rose to contribute a number. From the papers she had learned of the jubilee celebration. She had welcomed the sisters on their arrival in America fifty years before, had attended the funeral of the novice, Sister Emmanuel, at Harrisburg, Pennsylvania, on the twelfth of August, 1847; and had now hastened to Baltimore to give public testimony to the interest and devotion she had maintained toward the sisters for half a century. The sisters gratefully acknowledged the affection, good will and esteem.

Mother Mary Herman Joseph, Superior General, came to visit the American branch of the congregation, November 20, 1897, and closed her tour of inspection in June, 1898.

On the evening of her arrival in the Mother House, Milwaukee, she found the institution illuminated in her honor, and all the inmates drawn up in double ranks extending down two corridors, two full blocks from the entrance on Jefferson Street to the door of the chapel on Knapp Street. The streets surrounding the convent were filled with friends of the sisters who had come to do honor to Mother General. Among them were also some who were attracted by curiosity. The choir and the players with harps and violins greeted her in the lobby with strains of sweetest music and a song of welcome composed for the occasion. Among the externs who were crowded around the entrance was a man who could not resist the temptation to express his feelings of wonder and delight. Turning to the crowd he called out: "If heaven is as grand as that, I'd sure like to get there."

1898 The first month of the year 1898 brought with it the fiftieth anniversary of Sister Mary Zita's compact with her Lord to be forever His busy Martha, at the same time uniting to her service the virtues and devotion of Mary. Sister Zita was one of the first twenty-five pioneer sisters who had volunteered to brave the terrors of a voyage across the Atlantic in order to contribute their mite towards the spreading of the Faith in this country. She had accompanied Mother Caroline to Milwaukee as housekeeper to the little community in the convent on St. Mary's Hill. There she had endeared herself to every one, from the shepherd of the diocese, the genial Bishop Henni, and his priests who came to celebrate mass in the convent chapel, to the tramp at the door, who was sure to receive not only a smile and a word of kindness but also substantial aid from the generous-hearted Sister Zita. It was no wonder, then, that her golden jubilee day brought her proof of the love and veneration entertained for her.

The records of the little town of Waterford, Wisconsin, show that July 1, 1898, while remembered with regret, will also be thought of as a day of almost miraculous preservation. The sister in charge, Sister Rita, gives the following account of the disaster. "About 8:15 P. M. fire broke out in a nearby store and spread with appalling rapidity. Since Waterford did not possess a fire department, a telephone message was sent to Burlington. In a half hour the fire department arrived, but in that short time the entire block had fallen a prey to the flames. The weeping, the lamentations, the wringing of hands of the poor mothers and their children, added a tragic touch to the scene. The devouring flames destroyed their homes and all their possessions. Within two hours thirty buildings were reduced to ashes. Barrels of gasoline and other inflammables in stores and cellars provided fuel for the holocaust. The preservation of the church and of the school may be attributed to the prayers of the innocent children. They ran to church weeping and raising heavenward their little hands, which clasped their rosaries. 'Sister', some cried, 'will our homes, our church, and our school be saved if we pray?' 'Certainly,' I answered. The Lord listened to the prayers of His innocent little ones. At length the fire was extinguished; we were safe! Our pastor, Father Weyer, worked indefatigably. He succeeded in saving one house in which he found nine little children, while both

to the right and to the left of it, all were victims of the consuming element. The business district of the town was entirely destroyed, and many of the inhabitants suffered severe losses. Still, when the heads of the households gathered about them their loved ones, not one of them was missing."

A little carelessness had caused this great conflagration. A clerk in the store had gone into the cellar to get five cents worth of gasoline for a customer. He lit a match to see if the bottle was full. A few drops of gasoline fell on this match and ignited. The clerk's brother, who was with him, while endeavoring to smother the flames with a sack unfortunately pulled the faucet out of the keg, and in a few moments the cellar was a mass of flames, with the dire results already described.

The sisters at Appleton, Wisconsin, had expected to celebrate quietly on September first the twenty-fifth anniversary of the opening of their mission. But the Reverend Capuchin Fathers, under whose direction the sisters had worked, planned to make it a festive day. On the previous evening, the glad pealing of the bells of St. Joseph's Church announced a joyous feast, and in the early morning hour they again extended a jubilee greeting. In the small chapel, in festal array, the sisters received communion during mass, in thanksgiving for all the graces and blessings bestowed upon them and their predecessors. At nine o'clock a solemn high mass was celebrated. This was largely attended by the parishioners. The Benediction with the Blessed Sacrament and the *Te Deum* sung by the entire congregation, concluded the celebration in church. In the evening, the men of the parish, who twenty-five years before had petitioned Mother Caroline to give them School Sisters, came to pay their respects. They then invited the community to accompany them to the school building. A program had been prepared by the teacher in charge of the older boys of the parish. Of the sixty-eight pupils who had been present when the school opened twenty-five years before, about twenty appeared on the stage for the jubilee celebration. These were surrounded by a number of little girls, some of whom were their own daughters. This was an ingenious idea of the Father Guardian, Rev. Ignatius Miller, O.M.Cap. In the name of the congregation, he paid a sincere and eloquent tribute to the labors of the sisters. Prominent men of the

parish followed his example, County Judge Moeskes giving the concluding address.

Because of the scarcity of teachers the School Sisters established only one mission in 1898. This was at Hewitt, Wisconsin, in the La Crosse diocese, and it was opened in fulfillment of a promise given two years previous. Hewitt is a country town, scarcely four miles from the flourishing Marshfield mission. This, too, was an inducement to give Hewitt the preference over other schools, but the principal reason was the really wonderful spirit of the pastor, Rev. Winand Daniels. In order by his example to encourage the parishioners to subscribe to the good work, he not only borrowed money with which he opened the subscription list, but in the most inclement season of the year spent all his spare time felling and sawing trees in the forests and bringing the logs to town. He also helped personally in the labor of building the church. Few priests in Wisconsin, even in pioneer days, made greater sacrifices for the Church and for a school than did Father Daniels. His parish, of hardly fifteen years' existence, comprising only one hundred families, certainly strove to emulate his example. In spite of the good soil, the farmers of Hewitt were poor; and yet with their pastor's help they erected a building, which combined school and convent, at a cost of eight or nine thousand dollars. Three-fourths of this sum was paid when the building was blessed.

On the first of September sisters left the Mother House to take charge of St. Joseph's School at Hewitt. The superior was a niece of one of the first Catholic pioneers who fifty years previous had emigrated to Wisconsin and endured all the hardships that a primeval forest then offered; the same spirit of endurance animated Sister Burkharda and steeled her courage. Continuous wet weather and a strike had brought about a delay in the deliverance of glass for the building, which for this reason could not yet be occupied. But Father Daniels was determined that his school should open before the public school, in order that the children of his parish might not be tempted to go elsewhere. A building was found that served as a temporary school. For the teachers a large part of the spacious rectory was vacated—and thus the school at Hewitt had a very unique opening. On the first day one hundred two pupils were enrolled. After two weeks the sisters moved into their

really beautiful dwelling. For the sturdy little country boys and girls, their provisionary class rooms served fully six weeks. On Saturday, October 15, Rev. Father Abbelen reached Hewitt, to deliver the dedication sermon on the following day. The next morning the conduct of the children proved to him that in spite of so difficult a beginning the sisters were exercising a beneficial influence upon their pupils. The praying and singing during the episcopal mass celebrated by the Rt. Rev. James Schwebach, Bishop of La Crosse, the devotion manifested at the reception of holy communion and confirmation, gave unmistakable evidence that the sisters had entered upon their work as true School Sisters.

At a conference given on the evening of November 2, 1898, in the chapel of the Queen of Angels, at the Milwaukee Mother House, it was announced by the chaplain that henceforth the first Friday of every month would be observed by a special mass and communion of reparation in honor of the Sacred Heart of Jesus. This custom was inaugurated two days later, November 4, feast of St. Charles Borromeo, and at once became general throughout the congregation. For years the sisters had united this devotion with those of the day of monthly recollection, the first Sunday of each month; now the setting aside of a special day for this purpose was a source of spiritual joy to many devout souls in the congregation.

1899 Mother Ernesta's term as Commissary General having expired, an election was held, May 13, 1899, to choose her successor. The result was that the provincial of the Baltimore Province, Mother Mary Clara, was elected third Commissary General. Her assistants were Mother Ernesta, Sister Philemon, Sister Borgia and Sister Cunigunda. The day appointed for the installation was September 14. But Mother Clara's health failed, and physicians ordered that she be relieved of all work and responsibility for at least six months. Therefore, Mother Ernesta and her assistants were charged to continue in office until such time as Mother Clara should be able to assume the duties of her new office.

The fiftieth anniversary of the foundation of St. Mary's School, Buffalo, New York, occurred on March 19, 1899. As the festivities could not be held with the desired solemnity during the Lenten season, the Redemptorist Fathers prepared for a magnificent celebration on

Pentecost Sunday, to commemorate the successful work done in the early days by Mother Caroline and her little band of pioneer sisters. The preacher of the day emphasized the fact that the work had never flagged, that all the sisters who had labored in the parish during those blessed fifty years had contributed generously to the piety and staunch solidity of the Catholic Faith for which the members of the parish are justly distinguished. The jubilee day closed with a program of enjoyable musical and dramatic numbers.

Fifty years had passed since Mother Caroline had made the foundation at St. Philomena's School, in Pittsburgh, Pennsylvania, in the September of 1848. During that time the sisters had suffered much, especially from crowded and inconvenient living-quarters. On the occasion of the jubilee celebration in 1898, Father A. Kuhmann, C.SS.R., expressed regret that this condition had lasted so long, and set to work to remedy matters. Immediately upon the close of school in July, 1899, one of the buildings was razed, and a new one erected in its place. Energetically and untiringly the rector supervised the work and assisted wherever he could. In consequence of the great heat and the protracted strain, he became very ill, and after twelve days of intense suffering, the Lord relieved him of his labors by taking him to his eternal home. His gain entailed a great loss for the sisters—that of a good father, a faithful friend and counselor.

A violent storm on July 24, 1899, the worst in fifty years, caused much damage to the school, convent, and chapel at Mt. Calvary, Wisconsin. The wind blew with hurricane force, and in a quarter of an hour demolished three hundred windowpanes in the sisters' dwelling and nine hundred in those of the Capuchin Fathers' monastery and college on the opposite hill. Hail-stones larger than duck eggs were driven through the broken windows. The farmers thereabouts suffered great loss. The inhabitants of the district were spared the worst, however, as no loss of life was reported.

The Holy Family Home for Polish Orphans, located in St. Stanislaus' Parish, Chicago, had been placed in the care of the School Sisters of Notre Dame, September 4, 1890. Nine years later, on account of lack of funds, the sisters were asked to take up a collection in the parish, to cover the expenses of maintenance. As soliciting alms is not in accord-

ance with the constitutions and customs of their congregation, they were obliged to refuse, and suggested giving the care of the orphans, who at that time numbered two hundred thirty, to such as were not restricted on this point. This advice was acted upon, and the School Sisters resigned their charge August 16, 1899.

The pastor of St. Patrick's congregation, Mt. Savage, Maryland, had, for four years or more, pleaded for the School Sisters, and on August 16, heartily welcomed a staff of teachers.

On the same day five sisters were sent to Midland, Maryland, at the request of the pastor, Don Luigi Sartori. September 18 a high mass in honor of the Holy Ghost was celebrated, at which there was a large attendance of the parishioners and their children. The enrollment of two hundred pupils on that day was considered very good, considering the size of the congregation.

St. Michael's Congregation, Rochester, New York, built a large parochial school which was conceded to be one of the finest buildings in the city. It contains twenty-four spacious class rooms, besides assembly rooms, offices, and other apartments. The ventilation, heating, and waterwork systems are excellent. The dedication ceremonies were performed by the Bishop, Rt. Rev. Bernard J. McQuaid, who also preached an eloquent sermon on the Catholic school as the builder of the future citizens of our country. On the eleventh of September, 1899, school was begun with an initial enrollment of 1044 pupils.

In St. Peter's Parish, Newark, New Jersey, an orphanage was built in the year 1899, and completed during the vacation. It is situated on an elevation, surrounded by a beautiful landscape. When the superiors visited it, they were accompanied by the Reverend Mother General Mary Herman. Although the floors were not yet laid, she entered the different rooms over the loose planks, that the sisters might be able to tell the orphans that they had a mother even in Europe who loved them and knew their home and would always be interested in their welfare. The Rt. Rev. Bishop Wigger of Newark blessed the building, August 20, 1899. The Rt. Rev. S. G. Messmer, then Bishop of Green Bay, Wisconsin, delivered an open-air sermon which inspired his hearers with a still greater desire to work and sacrifice for the benefit of the little ones

deprived of their natural protectors. Then followed the blessing of a five-hundred-pound bell, and the Benediction of the Blessed Sacrament. The monstrance, chalice, sanctuary lamp, stations of the Cross, and the statues were donated by the pupils of St. Peters' School in Newark.

Western Maryland became a new field for the sisters' activities in the autumn of this year. Early in September at the request of Cardinal Gibbons they opened a school in Frostburg, Maryland, a pretty little town in the Allegheny Mountains, about 2700 feet higher than Baltimore. It commands a magnificent view of the surrounding landscape. The air is pure and invigorating and the water from the mountain springs healthful and exhilarating. About three hundred pupils attended this school during the first year.

In Arkansas, the success of the sisters' work in Conway led the pastor of Morrilton, a town about twenty miles distant, to request teachers for his school. With the approval of the acting Commissary General, Mother Ernesta, Mother M. Bonaventure accompanied four sisters to Morrilton, where they arrived September 11, 1899. They found the members of the parish and the other good people of the town in mourning, for they had just assisted at the funeral of their beloved pastor, the Reverend Father Laengst. He had, the previous week, been suddenly called by the Lord of the harvest to rest from his labors. His death was a hard blow to the people of Morrilton and to the Congregation of the Holy Ghost of which he was a member, for he was a fervent religious and a man of great learning. Morrilton offers a larger field for the sisters' labor than that of Conway. The spacious buidling contains a school, a dwelling for the sisters, and a chapel. Sacred Heart School is situated in the midst of a park which affords space for lawns and an extensive garden. It is well located as a place of retreat for the sisters in their vacations.

A new parish school at St. Michael's, Minnesota, was dedicated September 29. The Benedictine Abbot, the Rt. Rev. Peter Engel, officiated and preached on the need of parochial schools in this country. This school has fostered many religious vocations for the Congregation of the School Sisters; from one family alone, that of Mr. and Mrs. Hackenmueller, seven daughters entered to dedicate their lives to the instruc-

tion of youth. In more recent years several nieces have followed their example.

The activities of the year 1899 were brought to a climax on November 4. A new Rest House at Elm Grove, for the senior and invalid sisters, was opened by Mother Ernesta on that day. The building is ideal in its arrangements for this purpose. The original building, often called the "Castle on the Rhine," and in which is located the chapel, was renovated and supplied with a heating plant and electric lights at the same time that the new building was erected. The present Marianum was built in 1921. The grounds have recently been beautified with landscape gardening, the erection of shrines and grottoes, and the laying of cement walks. The black crosses in the cemetery have been replaced by marble markers.

CHAPTER III

"Let Thy name be praised, not mine; let Thy work be magnified, not mine; but let nothing be attributed to me of the praises of men." A KEMPIS.

1900 In compliance with the wish of His Holiness, Pope Leo XIII, the jubilee year, 1900, was ushered in by the celebration of midnight mass in the Mother Houses of the School Sisters of Notre Dame. The Act of Consecration to the Sacred Heart followed the mass and communion. The picture which the Holy Father chose as the official one for the propagation of the new devotion, and which is now so familiar to the Catholic world, portrays the bleeding Heart of Christ surrounded by a crown of thorns. Did the sisters have a presentiment that they too were soon to feel the prick of sorrow's thorns among their roses of high hopes and aspirations?

Filled with an ardent desire to do great things for the good of souls and the expansion of the congregation over whose destinies she presided, the Superior General, Mother Mary Herman Joseph entered upon the new year 1900. But before the first month was well on its way, she was attacked by the dreaded influenza, from which she could not rally. She died April 12, in Holy Week, and as the Easter bells pealed forth to the world the joys of the Resurrection, her remains were consigned to the tomb, to await her own resurrection together with that of the thousands and thousands of St. Peter Fourier's daughters whose blessed work it is to instruct and save the children of the masses.

Sister Engelbert, one of the American sisters, was studying art in the galleries of Europe at the time of Mother Mary Herman's death, and was then a guest in the Mother House at Munich. On learning that the Mother General was not expected to live many hours, she went to the death-bed and begged the dying Mother to give her a blessing for herself and all the sisters in America. Mother General roused herself, and in a clear though feeble voice repeated the formula and promised to remember each sister in heaven. She expired shortly afterwards. When the remains had been prepared for burial, Sister Mary

Ephrem, first assistant to the Mother General, called Sister Engelbert to the death chamber, saying, "Sister, you and I will crown our deceased Mother in the name of all our sisters in Europe and America." She then raised the crown of thorns the Mother General had worn on the day of her profession, and Sister Engelbert holding it on one side, they placed it on the head of the dear departed. Sister Ephrem remarked that the spirit of unity and affection displayed by the American Sisters for Mother General had been a source of much consolation to her since her visit to this country the previous year.

Early in May came a letter from the Generalate, inviting the American delegates to assist on June 20 at the chapter which would elect a successor to the lately deceased Mother General. This date had been fixed by the cardinal protector in Rome.

Immediate preparations were made for the departure on May 25 of Mother Clara and her six companions, Mother Casimir, of Milwaukee, Mother Evangelista, of Baltimore, Mother Bonaventure, of St. Louis, Sister Andrew, Sister Melitia, and Sister Petra Claver.

Mother Mary Innocent received an overwhelming majority of votes. Her assistants were appointed and the new Generalate was inducted into office the same day.

Their grief at losing Mother Mary Herman was supplanted by the joy of having for their new General, Mother Innocent, whose fine record as an educator was recognized by the governments of the different countries in which she had been active before her election to the Generalate. It was only natural that a great teaching body such as that of the School Sisters should rejoice that the electors had chosen one whose abilities were so well known and whose zeal for education was so marked.

Mother General's first concern seemed to be for the health of the American Commissary General-elect, whom she invited to spend two months in the pure mountain air. This was easily arranged, as a number of the School Sisters' European houses are situated in or near the Alps or other mountain ranges. Accompanied by Sister Melitia of Notre Dame of Maryland, Mother Clara remained and was much benefited. She returned home in time for her installation in the Milwaukee Mother House, September 15, 1900, a year and four months after her election.

While these events were transpiring in Europe, the sisters in America were exceedingly busy "about their Father's business." To the Teachers' Convention held in Elm Grove, in the latter half of July, the sisters came from three archdioceses and seven dioceses. The yearly conventions which are held in all the provinces had even then reached large proportions. The work of the schools in the several departments was thoroughly discussed and suggestions made as to how to keep the solidity of the Notre Dame methods of instruction intact even while the teachers complied with the requirements of the system of education prescribed for the schools of this country. The Fathers of the Society of Jesus and other able educators have usually assisted in the work done at these conventions. Those held in Elm Grove were generally closed by a procession to the tomb of her whose name will always be an inspiration and an incentive to her daughters to perpetuate her great ideals for the progress of education,—Mother M. Caroline.

Twenty-five miles west of Mankato, Minnesota, is the little town of Madelia. Rt. Rev. Joseph B. Cotter, Bishop of Winona desired the acting Mother Commissary to give him sisters for a parochial school which he wished to open there. Accordingly, August 29, 1900, a little band of sisters reached Madelia and found awaiting them a combination school and convent, the latter containing a beautiful chapel.

A week later in Albany, New York, the Reverend Father Dillon, pastor of St. Mary's Church, was rewarded for the patience he had exercised in pleading for two years that School Sisters be sent to teach his school. September 7 was enrollment day; one hundred seventy-five pupils registered. At a later date more than two hundred were in attendance.

It will be remembered that the mission in Elkridge, Maryland, in deference to Mother Caroline's wishes, was opened a few weeks after her death. For eight years the sisters' home and surroundings left much to be desired, but no relief seemed probable, until their prayers were finally answered in an unexpected manner. Several wealthy gentlemen became members of the parish, and having discovered the plight of the sisters, approached the pastor, Father Doory, to consult him in regard to finding ways and means to remedy the condition. The result was that a new school was built and ready to receive the pupils by

September 4, 1900. A few yards distant a pretty little cottage was erected as a dwelling for the sisters, the expense of which was met by a generous lady and faithful benefactor, Mrs. Mary Cook.

1901 Since 1895, when she had been transferred from the provincialate of Milwaukee to that of the new St. Louis foundation, Mother Bonaventure had labored indefatigably and with great self-sacrifice in her new field. But her many years of service had taken a heavy toll on her strength, and now that an election was pending, it was evident that she could no longer carry the burden. Accordingly, in the spring of 1901, Mother M. Petra Claver was elected to succeed her. Mother Bonaventure was still to serve the province so dear to her, in the less onerous capacity of first assistant to the new Provincial Superior. Sister Aurea was appointed second assistant. The installation was fittingly solemnized.

God's protection of His spouses was visibly manifested during a severe electric storm in West Bend, Wisconsin, June 13, 1901. For nearly an hour the storm continued at its worst. Lightning struck a chimney above the chapel, but the damage was slight. The Blessed Sacrament was removed until repairs could be made. Loving hands pushed the work and the Eucharistic Lord soon returned to the little chapel.

Two weeks later, June 28, the sisters of St. Stanislaus' School, Milwaukee, suffered similar fright and narrowly escaped even greater danger. During the night a severe storm arose; about midnight, lightning struck an electric wire which connected the organ with the motor in the basement. Fortunately two men who were passing discovered the blaze, notified the fire department, and the fire was extinguished in time to prevent a possible calamity.

In Longwood, Illinois, the sisters at the Academy of Our Lady felt the imperative need of building, for the pupils could no longer be accommodated in comfort, and moreover many applicants had to be refused admission. It was decided therefore to undertake the project. But where were the necessary funds to be found? The Rest House at Elm Grove and the Mother House at Sancta Maria in Ripa, St. Louis, had depleted the sisters' treasury. "Necessity knows no law", and in the case of Longwood, Mother Seraphica determined to help herself

by applying to those who, she knew, possessed the means. She laid the situation before one of the wealthiest and most generous-hearted men of our country, one of whose nearest and dearest had been educated under Mother Seraphica's direction and supervision in St. Mary's Institute, Milwaukee. It is needless to say that he responded magnanimously, gave her a check for the amount desired, but still considered himself in her debt, saying, "No amount of gold, my dear Mother, could ever repay what I owe you for the great happiness that has been mine in consequence of your work."

After the Commencement Exercises at the Academy, on June 27, the students marched in procession to the park, where the Rt. Rev. Edward Joseph Dunne, Bishop of Dallas, Texas, delivered a soul-inspiring address, and lifted the first spadeful of earth for the foundation of the new building. By the tenth of September of the following year, it was ready for dedication by the same prelate who had officiated the year before at the breaking of ground. The building contains a number of class rooms, parlors, study halls, a library, art studios, and dormitories.

Four missions were established in 1901, one in the North, two in the East, and one in the South. St Isidore's School, in Grand Rapids, Michigan, was the first of these. The reverend pastor had repeatedly petitioned for School Sisters, and when the Right Reverend Henry Joseph Richter added the force of his personal appeal, the school was accepted. The sisters arrived in the parish on December 29, and on the second of January opened school with an enrollment of one hundred forty-four pupils.

In Cambridge, Massachusetts, the sisters found a comfortable home and a commodious school building awaiting them. St. Joseph's School numbered one hundred fifty-five pupils on its opening day, September 11.

On the thirtieth of August, the pastor of another St. Joseph's parish, in Bridgeport, Connecticut, went to Baltimore to conduct thence the three sisters who were to labor in his new school. Father Dahme had prepared a spacious twelve-room convent for his teachers. The school was similarly capacious. The enrollment on September 13 was so large that another teacher was required at once.

MOTHER HOUSE AND ACADEMY OF OUR LADY OF GOOD COUNSEL

In the state of Nebraska the sisters had hitherto made only one foundation, namely, at Hebron. Fifty miles distant was the town of Lawrence, where they this year opened a school at the request of the pastor, who had been favorably impressed by the work accomplished in the neighboring town of Hebron. The sisters entered their new home on September 5, 1901. Both school and convent were well furnished.

The school in New Trier, Minnesota, is a district school in which the sisters have taught since August 28, 1879. During all the years since, the sisters were obliged to walk a considerable distance over a rough and hilly road. Through the influence and efforts of two priests, a school was built for them in closer proximity to their convent, and dedicated November 4.

The fiftieth anniversary of Mother Caroline's arrival at the little "Convent on the Hill", December 15, 1850, was celebrated as a home feast on December 15, 1900. A high mass of thanksgiving was sung in the early morning, after which a *Jubilate,* composed by Professor John Singenberger, was rendered by the choir in a truly artistic manner. During the dinner, the pleasure was heightened by anecdotes concerning Mother Caroline's pioneer life, and by tales of "the good old times." As a surprise for all, a pretty little tea wagon was rolled in. On it was a house made of gingerbread, a facsimile of the first little convent of 1851. Before the entrance stood figures representing the foundress and her four companions, as if awaiting admittance. Sister Josephine had composed a song, "Little House on the Hill," and set it to music; this was charmingly sung by several of the sisters in a touching and yet amusing manner. Mother General M. Innocent sent a gift of a beautifully wrought chasuble, in commemoration of the festival.

Mother Provincial M. Evangelista of Baltimore, had served her three-year term with unflagging zeal and manifest efficiency. At the election which took place on the fourteenth of December, 1901, she and her Assistants, Sister Clarissa and Sister Ignatia, were again elected to the office.

1902 The first half of the year, 1902, witnessed busy workmen erecting a much needed building on the campus of Notre Dame of Maryland. Economy Hall when completed brought relief and many advantages to the sisters in charge of the domestic affairs of the college. It contains a large kitchen, with the necessary pantries, and a large bakery with every convenience for the production of bread and pastries; a laundry, with folding rooms, ironing and mangling rooms, occupies half of the first floor.

Throughout the Baltimore Province the year 1902 was marked by further progress in the schools. Pastors continued their efforts to provide better housing conditions for their teachers, and a few were obliged to enlarge their school buildings. When one considers the many demands made on the time and resources of the pastors and their congregations, one can but marvel at the great results obtained everywhere. The School Sisters consider themselves singularly blessed in every province because of the readiness of the bishops and priests to provide all possible helps and conveniences, especially for sanitary homes, and above all, that from which they draw the necessary strength for perseverance in their arduous labors in the class rooms, their beautiful chapels. A mission deprived of a chapel and the Blessed Sacrament, lacks its chief motive power, its greatest factor in maintaining the courage of its teachers to surmount the daily difficulties and to keep alert an unflagging spirit of service.

In the St. Louis Province the sisters this year made their first foundations in the Diocese of Dallas, Texas. The Rt. Rev. Edward Joseph Dunne, in his early years a pupil of the School Sisters in Chicago, obtained teachers for schools at Gainesville and Layden's Ridge, Texas. These were both opened in September, 1902.

In Missouri two new schools were also opened, one at St. Mary's on the Mississippi, the other at Applecreek, several miles inland.

On November 22, 1902 the congregation sustained a heavy loss. On that day, His Eminence, Cardinal Cajetan Aloisius Masella, died at Meran, South-Tyrol, Austria. For twelve years he had been a faithful protector of the School Sisters of Notre Dame.

The third Commissary General, Mother Clara, completed two years of her administration in September, 1902. She had spent nearly all

of her time in traveling, for she did not know the sisters nor the condition of their schools, except those in the Baltimore Province. Her health was not good; she needed rest, but this she could not take. Fortunately, Mother Ernesta and the other assistants in the Commissariat could relieve her of much of the home work and of some of the journeys. The Christmas holidays of 1902 brought to the teachers the usual respite from class room duties, and to the higher superiors a few days of social intercourse with the sisters of their communities and with visisting sisters from the missions. In advance, plans were discussed with the different school committees in each of the provinces to facilitate the study classes, conventions, and schools of the summer vacation.

The privilege of receiving communion at midnight mass on Christmas day had been granted to the members of the congregation by Pope Leo XIII, and was enjoyed for the first time in 1902. The same pontiff, on another occasion, granted the Portiuncula Indulgence to the Milwaukee convent chapel, Queen of Angels. In 1909 a number of the American School Sisters visited Rome. At their request, Pius X extended the Portiuncula privilege to all the American convent chapels then existing or in future to be opened.

1903 In the autumn of 1901 the needs of the orphans in St. Agatha's Orphans' Home, Ontario, had become so great that it was decided to construct a larger and more sanitary building for their exclusive use. The well-to-do farmers in the vicinity were appealed to for help, and they gave it generously. During the following winter they all aided in the task of transporting building material to the convent grounds. In the beginning of May they started to dig for the foundation, a work which they accomplished in two weeks. Thus far the farmers' work was done gratis, through their love for the orphaned little ones. Twenty-five men were employed from five o'clock in the morning until nine at night, in order to push the building to completion.

By the middle of December the heating plant was installed, and it was considered safe to admit the orphans to their new quarters on Christmas morning, 1902, to the great joy and satisfaction of all concerned. January 15, 1903, the ceremony of blessing the orphanage

was performed by the Rev. Theodore Spetz, C. R., who represented His Lordship, Rt. Rev. T. Dowling. Illness prevented the latter from attending, but he wrote a letter of sincere regret, in which he expressed his fatherly affection for the orphans, and enclosed a generous check to help liquidate the debt.

Although the weather was inclement, friends and benefactors attended, and helped to make the day memorable for the sisters and their charges. It was noticeable that the orphans were generously remembered not only by those who assisted at the services, but by those also who were unable to brave the elements.

Msgr. Diomede Falconio, Apostolic Delegate, visited the sisters in the Milwaukee Mother House on June 29, 1903. He celebrated mass in the convent chapel, and later was tendered a reception in the Angels' Hall. He gave an inspiring address, thanked the sisters for their efforts on behalf of the youth in America, and gave each his pectoral cross for veneration. He then visited the sick sisters and spoke to each, words of encouragement and hope.

On July 2, Bishop Messmer dedicated the new building connected with the orphanage at Green Bay, Wisconsin. The worthy prelate addressed the assembly and expressed his gratification over the work of the School Sisters. Toward the orphans, who had extended to him their childlike homage in a simple but hearty greeting, he showed himself penetrated with the spirit of the Divine Friend of children.

While the sisters in the Milwaukee Mother House, in union with all Christendom, were mourning the death of His Holiness, Pope Leo XIII, on July 20, another blow was inflicted on the archdiocese of Milwaukee in the evening of the same day; namely, the death of Archbishop Frederick Xavier Katzer. For a year or more His Grace had suffered from a malady which resisted all efforts on his behalf. Despite his great will power, the skill of attending physicians, the sacrificing care of the Sisters of St. Agnes in the sanitarium at Fond du Lac; despite the fervent prayers of his loyal clergy, of his devoted religious, and of the faithful, death claimed him. The archdiocese lost a watchful shepherd; the congregation, a noble friend, a true benefactor and a faithful counsellor.

The annual educational convention at Elm Grove, Wisconsin, was held from July 27 to July 31. There was a large attendance of sisters,

who were addressed by eight prominent school men on subjects widely varying but all tending to elevate the teaching standards of the Catholic school system.

The year 1903, like its immediate predecessors, was rendered memorable by several eminently unwelcome visitors. Burglars broke into the sisters' dwellings. Finding that the so-called "rich Notre Dames" offered only empty coffers, the burglars obviously passed the word on to their kin, for the invasions ceased. Oddly enough, Elm Grove, one of the most protected places, was the only one from which anything of value was stolen. On the night of September 13, 1903, the barn was entered; a span of horses with their best harness was hitched to a fine new wagon, filled with garden implements and other articles of value, and driven off without awaking the workmen sleeping nearby. Fortunately, the horses were the poorest on the place. The needs of a gypsy band in camp not far away, were apparently considered greater than those of the orphans and invalid sisters.

At St. Alphonsus' Parish, Chicago, the old school building had proved inadequate; accordingly a new structure was planned and erected in the year 1903. His Grace, Archbishop Quigley of Chicago, dedicated it on October 4, and on October 12 it was ready for occupancy. The school children, carrying flags, formed a procession, and at the head of the long line of eighteen hundred pupils the rector, Father Beil, C. SS. R., took his place. When the new school bell pealed forth its call, Father Beil led the way into the splendid new edifice.

October witnessed the golden jubilee celebration of the profession of three sisters who had been members of the first investiture class in this country. The twelve other members of the class had not survived "the labors of the day and the heats thereof." The three remaining sisters were widely separated, but their feast was observed in their respective mission homes, that of Sister M. Petra Fourier being held in Milwaukee, Wisconsin, on October 3, that of Sister M. Martha in New Orleans, Louisiana, on October 4, and that of Sister Crescentia in St. Louis, Missouri, October 29.

In Kitchener, Ontario, the twelfth of December, 1903, was fixed for the solemn dedication of the beautiful church of St. Mary. Msgr. Sbarretti, Papal Delegate to Canada, officiated and preached an eloquent sermon. It was also the twenty-fifth anniversary of the ordination

of the esteemed pastor, the Very Rev. William Kloepfer, C.R. In the afternoon the pupils of St. Mary's School rendered a program in honor of His Excellency and of the silver jubilarian. In the addresses delivered by the pupils, their hearts' affection must have been apparent, for both the honored guests responded with deep feeling and remarked upon the enthusiasm awakened in the pupils by their loyal teachers.

During the last week of October, 1903, the Milwaukee Mother House Chaplain, Rev. P. M. Abbelen, while on a visit to Peoria, Illinois, missed his footing and fell the whole length of a steep stairway. Several days later he was brought home, and on the sixth of November was operated on in St. Joseph's Hospital. For nearly a month he was unable to offer the holy sacrifice. He never fully recovered from the injuries sustained.

The year was an uneventful one in the Baltimore Province, except for the renovation of St. Anthony's Orphanage in Baltimore, Maryland, and the erection of a new school building in St. Wenceslaus' Parish in the same city. In the latter place the sisters had labored under difficulties for twenty-two years, and it was with real gratitude that they started classes in September, 1903, in comfortable surroundings.

At St. Anthony's Orphanage, however, still greater things had been accomplished. In 1900 the rector, Father Wm. Kessel, C.SS.R., had begun to modernize the buildings which had served for fifty years. Efficient heating apparatus and a complete water system were among the first necessities installed. Building repairs were accomplished as speedily as funds allowed. Benevolent ladies assisted, especially in the furnishing of linens for the various departments and clothing for the children. Mr. and Mrs. George Brehm offered to erect a new St. Anthony's Chapel, purchased an adjoining lot for this purpose, and defrayed all the expenses of placing thereon a beautiful chapel,—a lasting memorial to their charity. The entire expenditures amounted to about $30,000. St. Anthony's was considered at that time to be without a peer among the many beautiful chapels in Baltimore. Above it was a large hall which served as an auditorium for the orphans. This arrangement relieved the congestion in the old building, as the former auditorium was now transformed into a dormitory. The cornerstone was laid by His Eminence, Cardinal Gibbons, on the feast of SS. Peter

and Paul, June 29, 1902; and one year later followed the dedication, June 29, 1903.

Two new foundations were made in the St. Louis Province, the Holy Ghost School, St. Louis, Missouri, and St. Mary's, Cape Girardeau, Missouri. Sisters had been requested repeatedly for four or five years preceding the actual opening of the latter. The pastor who had made the original request prepared to welcome the sisters in September, 1899, but was taken ill and died before the realization of his hopes. Till the day of his death, he repeatedly expressed the wish that his plans would be carried out. But as no further measures were taken in this regard after his demise, the school was not then opened. Later, Father Thobe renewed the petition for teachers, and on August 27, 1903, the School Sisters took possession of their new home in the Holy Ghost Parish. The initial enrollment of pupils, on September 2, numbered one hundred sixty.

The Franciscan Sisters, who have charge of St. Francis' Hospital in Cape Girardeau, Missouri, had for twenty-seven years taught in St. Mary's School. The pastor, Rev. E. Pruente, who had relatives among the School Sisters, and who himself had long been a friend and benefactor of the congregation, desired Notre Dame teachers for his parochial school. Although his petition had not been definitely granted, he was so confident of its ultimate realization that he built and equipped a comfortable convent. Subsequently, on the twenty-eighth of September, 1903, the School Sisters were welcomed to "the Cape."

Improvements were effected in several of the southern missions. At St. Mary's, Belleville, Illinois, the sisters had for nine years made the trip to the school every day from the Immaculate Conception Academy. Through the efforts of the Rev. A. J. Sauer, they acquired possession of a parochial convent of their own. In St. Charles, Missouri, too, great need was felt of more spacious apartments to accommodate the increasing number of teachers. Father Robert Nolan, pastor of St. Mary's Church, Gainesville, Texas, provided a new dwelling and a chapel for the sisters. Similarly, in Layden's Ridge, Texas, they were made more comfortable by the addition of a second story to their little home, and rendered very happy by the coming of the Eucharistic Lord into their new chapel.

1904 Sunday, February 7, 1904, will ever be a memorable one in the history of the city of Baltimore, Maryland. About eleven o'clock in the morning the alarm of fire sounded, and was promptly answered by the fire department. Within a quarter of an hour every whistle and siren broadcast the news that a fire of no mean proportions had broken out in the city. Men slipped quietly from the churches and joined the throngs rushing to the business center. The conflagration already held several business blocks in its grasp. The entire city force of fire-fighters, together with volunteer helpers, were unable to control the fire. Telegrams were sent to other cities for aid. Toward five o'clock the wind grew strong and veered toward the Mother House. The sisters did not leave the chapel, but continued in bands to implore divine help and protection. Toward nine o'clock the wind again changed and blew in the direction of the water front. The fire raged from eleven o'clock on Sunday until Tuesday morning. The sisters stationed at St. Leo's School, which was in great danger, arrived in the Mother House at two o'clock on Monday morning with all their personal effects. The sisters in the thirteen schools in Baltimore suffered greatly from fear, fatigue, and shock, but without grave results. The stricken city with its 600,000 inhabitants had reason to be grateful, despite the fact that it had suffered the greatest visitation experienced anywhere in the country, next to that of the great fire in Chicago, Illinois, in 1871. For although the material loss was reckoned at $125,000,000, seventy squares of buildings having been reduced to ashes, only one life was lost. Churches, schools and convents were all saved.

Shortly afterwards, Rochester, New York, fell a victim to a widespread fire. St. Joseph's Orphanage was situated near the burned district, and, while the fire lasted, sisters and friends of the institution suffered intense anxiety, especially as showers of sparks rained upon the roof of the building. A stream of water played upon it constantly and the danger was averted. Strenuous efforts on the part of the firemen kept the flames confined to the business section. No lives were lost in this fire.

The Most Rev. Sebastian G. Messmer was installed as Archbishop of Milwaukee, February 10, 1904. He paid a short visit to the Mother House, February 25, to grace the feast of St. Matthias, patron of the

chaplain, the Rev. Peter Matthias Abbelen. The community's formal reception, however, was given His Grace on April 7, 1904, when a program in his honor was rendered in the auditorium by the aspirants and candidates.

The first months of 1904 brought great suffering to the citizens of Grand Rapids, Michigan, who were visited by a devastating cyclone on the twenty-second of January. Torrential rains followed, the Grand River overflowed its banks. Two-thirds of a thriving city became a lake. The sisters suffered much from cold. The furnaces were out of commission. Scores of skiffs and other boats darted in all directions to take off marooned persons whose homes were inundated. Schools and other buildings were thrown open to refugees. St. Mary's was turned into a relief station.

The business men of the city will ever be gratefully remembered for generosity to those who had lost every earthly possession. In many cases, to the sisters was entrusted the distribution of food and clothing. The school registers were of great aid, since they furnished names and addresses. So well did the sisters succeed in directing the workers that they were spoken of as "angels of the flood." Though the destruction of property was enormous, only five persons lost their lives.

In connection with the Sacred Heart School, St. Paul, Minnesota, a fine convent was erected, and ready for occupancy March 19, 1904. It was not dedicated until November 22, on which occasion Mother General M. Innocent, was present. She was delighted with the spacious rooms and the frescoed chapel. The sisters owe this inestimable blessing to His Grace, Archbishop Ireland, who insisted that the sisters deserved sanitary and comfortable quarters. Wealthy benefactors aided the willing members of the parish to raise the necessary funds for the building and its equipment.

Late in the vacation of 1904, on the night of August 20, a terrifying electric storm swept over the city of St. Paul, Minnesota. Lightning struck St. Agnes' School. Miraculously it would seem, twelve sisters who slept beneath the damaged part were uninjured. They were awakened by the rain pouring down upon their beds. The insurance agent did not understand their escape. The sisters must have said their night prayers very fervently that evening, for certainly the petition, "A fulgure et tempestate, libera nos, Domine," was mercifully granted.

Holy communion next morning was offered in thanksgiving. This visitation was followed early the next day by a cyclone which devastated the city. Again, as in Grand Rapids, Michigan, the sisters were all spared.

Extensive repairs to the Milwaukee Mother House had been undertaken in March, 1904. These included chapels, refectories, and the living rooms of the sisters. The convent garden was beautified and the statues painted. A new grotto of Lourdes was erected east of the fountain.

The beautiful angel of the Immaculata, just above the entrance of the grotto, was the gift of the Superior General, Mother Mary Innocent. The magnificent crown of twelve stars, which fills the interior of the cupola, was donated by Monsignor Friess, Mother Caroline's brother.

Six large mural paintings, the work of Sister Engelbert, enhance the beauty of the interior. The first, on the left as one enters, represents the Heavenly Father at the moment when He pronounces upon Adam and Eve the punishment of their sin, and says to the serpent, "I will put enmities between thee and the woman. She shall crush thy head, and thou shalt lie in wait for her heel." In the background are seen various wild and domestic animals consorting together in gentleness and affection as the Creator had intended them to do. This picture, five and one-third feet by four feet, is named, "The First Promise of the Immaculata," because in the distant background is seen a representation of Our Lady of the Immaculate Conception standing ready, as it were, to come to the aid of God's fallen creatures.

The second painting, just opposite, is of the same dimensions, and represents Pope Pius IX proclaiming the Dogma of the Immaculate Conception, December 8, 1854.

Nearest to the grotto, on its right, is represented the Annunciation. The coloring is exquisite. The face of the Archangel Gabriel bespeaks the reverence and the wonder he felt in the presence of Her whom the Blessed Trinity had so signally honored. On Mary's beautiful features is clearly stamped the fear so noticeable in the Annunciation in the chapel at Sancta Maria in Ripa, painted by the same sister. Rays from the Holy Spirit, depicted in the form of a dove, stream down upon Our Lady.

Opposite on the left of the grotto Bernadette kneels in wonder and questioning awe before the apparition of the Immaculate Conception.

Between the two larger pictures on the left, is a somewhat smaller one of Lourdes grotto, with its great Basilica above. In the foreground two pilgrims leave the basilica grounds and turn their steps homeward. The visitor readily recognizes them as His Grace, Archbishop Katzer of Milwaukee, and the chaplain of Notre Dame Convent, the Rev. P. M. Abbelen.

On the right wall, and similarly placed, is a painting of the "American Lourdes," the shrine of St. Anne de Beaupre in Canada, where thousands of Mary's clients assemble every year to praise God for the temporal and spiritual blessings accorded them through the intercession of "good St. Anne" and that of her daughter, Queen of Angels and of men.

An octagonal lantern, surmounting the octagon-shaped grotto, serves to protect the star-shaped electric light. This is surrounded by a unique railing in which the light shines through star-like apertures. Above the tiled wainscoting is the inscription, "Sancta Maria sine labe concepta, ora pro nobis qui recurrimus ad te." The marble floor of the grotto is composed of slabs at first used in the floor of the Adoration Chapel.

The whole structure was designed to glorify the Immaculata, whose statue is opposite the entrance. Bernadette kneels at her feet, an example, as it were, to the hundreds of sisters, novices, and candidates who in fair weather make a daily visit to the shrine.

A new school was built for the pupils of St. Wenceslaus' Parish, Baltimore, Maryland. Notwithstanding the fact that it was hard to procure building material, owing to the overwhelming demand for it in the restoration of the fire-swept area, the building was completed before the close of August. Father Hornung, C.SS.R., had reason to be proud of his generous parishioners as well as of his reliable workmen, who were anxious to complete their work before September.

Following close upon the activities of the vacation and the opening of schools, on the twenty-first of September, 1904, Mother Mary Innocent, the Superior General, and Sister Sanctina, one of her assistants, landed in New York. They had come in deference to the wishes of His Holiness, Pius X, who counselled all the superiors in Europe to visit their branch houses in other lands. Mother Evangelista,

provincial of the Baltimore Province, met the distinguished visitors, and after a few days of rest in New York City, escorted them to the Mother House in Milwaukee, Wisconsin, where a royal welcome awaited them on October 5. On the following day, His Grace, Archbishop Messmer, in his usual gracious manner, called on the Mother General in response to her request to know when she might be permitted to wait on him.

The first two days Mother General spent in inspecting the different departments of the Mother House, and in acquainting herself with its inmates. She then began her visits to the schools in Canada and the United States. Many customs and circumstances appeared novel to her, but being the enlightened and well-read educator that she was, nothing seemed to surprise her except the "rush." "The Americans wear themselves out in hurrying," she declared. "That will not bring them a peaceful old age. They will have to leave their hard-earned wealth for others to enjoy." She was always practical and sought to inform herself whether the thoroughness of the congregation's teaching methods was ever sacrificed because of their obligation to cover so much ground. She was much pleased to learn from bishops and priests that thoroughness was one of the most marked characteristics of the sisters' schools, and that their efforts to teach Christian Doctrine well and to lead their pupils to solid piety was a source of great consolation to prelates and pastors.

Another source of delight to her was the fact that nearly everywhere priests and people had made great sacrifices to build beautiful churches, schools and convents, and had besides provided chapels for the sisters; and all this in addition to paying taxes for the support of public schools which they did not use. "It is easy to understand why America is so greatly blessed," she said. "The Heart of the Divine Savior must be touched to tenderness and generosity at the sight of so much zeal in His service, especially for His little ones."

Mother Innocent remained in this country, visiting the provincial houses and as many of the missions as possible, until June, 1905, when she returned to Europe.

The sisters had greater reason than usual to be grateful to the Lord for His divine protection from accidents during the year 1904.

Many times they had been spared from loss of life by fire, floods, lightning, and railroad disasters. One of the most terrifying events in the annals of the congregation occurred on the tenth of October, 1904. Two sisters were on the train going from Chicago, Illinois, to Fort Wayne, Indiana. Midway between the two cities, the passengers were startled by screams in the coach ahead of that in which the sisters were seated. Five or six shots from a revolver followed in quick succession, and the passengers in both coaches were thrown into a panic. Women fainted, children screamed, and some of the men tried to escape through the windows of the fast moving train. The door of the sisters' coach was dashed open, an insane man rushed in, revolver in hand, and, before overpowered, fatally wounded three passengers. The sisters had remained seated, momentarily expecting death, but apparently the man had not noticed them and they were unmolested. He had boarded the train in Chicago without having excited the suspicion of either the crew or the passengers.

In the St. Louis Province a work of much importance, begun in November, 1903, was completed in April, 1904. This was the frescoing of the large chapel in the Mother House of Sancta Maria in Ripa. The high ceiling and the expansive walls lent themselves advantageously to the artist's brush, with the result that the Sancta Maria in Ripa chapel is an exquisite product of ecclesiastical art. While the frescoe painters were engaged in their work, Sister Engelbert produced on large canvases copies of the masterpieces of Raphael and other great artists. Over the choir are portrayed the singers of the Old and New Testaments. Paintings of our Lord and His Mother adorn the walls of the nave. In the apse are the Promise of the Blessed Sacrament and the Last Supper.

1905 "Blessed is the nation that can exult." Thus prayed the psalmist, and thus prayed the members of the Congregation of the School Sisters of Notre Dame on the feast of St. Francis of Sales, January 29, 1905. Twenty-five years before, a worthy priest of God had offered the holy sacrifice for all the members of the congregation, in the chapel of the main Mother House in Europe, while the solemn "Praised be Jesus Christ" was rendered by the choir in holy exultation. That priest was the Reverend Frederick Friess,

Mother Caroline's brother; that mass, his first act of duty as Spiritual Director of the Congregation of the School Sisters of Notre Dame in all Europe. For the twenty-five years following he had been a wise and discerning counsellor, a prudent and efficient helper in all circumstances. As adviser and guide in matters educational, he had earned highest praise from the members of the congregation and from the government for his clever and loyal guidance of the School Sisters training youth in many European countries. The sisters in America gave vent to special joy on the occasion of his jubilee, since the jubilarian was closely related to their devoted Mother Caroline.

Mother Clara traveled extensively through Canada and the northwestern portion of the United States, and finally succeeded in visiting two hundred fifty-two missions.

In the winter of 1904-1905 despite her poor health, she insisted on going to Texas, Arkansas, and Nebraska. Awaiting a train, she took a severe cold. The hotel at which she was obliged to spend the night was damp and chilly. She returned home quite ill.

In the February of 1905 Mother Clara was stricken with paralysis. Although she rallied to some extent, she was never well again. She died in the early morning of August 4, 1905 in the Mother House at Milwaukee. Her remains lay in state in the Mater Dolorosa Chapel until the eighth of August. The archbishop being absent from the city, the Pontifical Requiem was sung by the Right Reverend Bishop Schwebach of La Crosse, Wisconsin. Right Reverend James Trobec of St. Cloud, Right Reverend Joseph Fox of Green Bay, and Right Reverend Augustine Francis Schinner of Superior were in the sanctuary. Two sermons were preached, one by Right Reverend Msgr. Oechtering, V.G., of the Fort Wayne Diocese, a friend and patron of the congregation, and the other by the Reverend Albert G. Stern, C.SS.R., of New York, especially invited to represent the Baltimore Province of the School Sisters of Notre Dame, and the Congregation of the Redemptorist Fathers who were closely connected with Mother Clara's life and work in the East. The Right Reverend Bishop Schinner of Superior performed the ceremonies at the tomb, which is next to Mother Caroline's in the cemetery at Elm Grove. Closely united in life, these two saintly commissaries were not to be separated in death.

THE CHAPEL, MOTHER HOUSE

Mankato, Minnesota

CHAPTER IV

"They are all one through the bonds of love; they have the same thoughts, the same will, and all love themselves each in the other." A KEMPIS

1905 After Mother Clara's death in 1905, Mother Ernesta again became Acting Commissary General and served for six and a half months, until February 13, 1906. During this time she placed the names of seven new schools on the directory list.

The School Sisters opened their fifth mission in Grand Rapids, Michigan, January 4, 1905. St. Adalbert's Parish, situated in the southeastern part of the city, at that time consisted of about one hundred fifty families. The pastor had already prepared the school and convent, which were built in connection with the church, the whole forming an imposing structure.

A new school was accepted at Pittsburgh, Pennsylvania, in St. Aloysius' Parish, and was opened on August 28.

Reverend Thomas Jansen, pastor of Hobart, Indiana, sought and obtained sisters for his mission in Lottaville, Indiana, September 21, 1905. The parish is one of the oldest in the Diocese of Fort Wayne. Two months after the arrival of the sisters, Bishop Alerding appointed Reverend Father Koenig resident pastor.

The newly founded Provincialate in St. Louis, Missouri opened two schools in the home city during the year 1905. St. Hedwig's, a new parish, welcomed religious teachers April 2. The parish of St. Francis de Sales, at the request of the pastor, Rev. George F. Holweck, likewise obtained sisters to take charge of the seven hundred school children who enrolled on September 5.

The year 1905 brought new or remodeled homes to the sisters on many missions. On June 29, the faculty of St. Ann's School, Milwaukee, Wisconsin, who for years had been living in a small rented house, moved into a comfortable new convent. The parishioners of St. Casimir's and of St. Stanislas', Milwaukee, enlarged the sisters' homes in their respective parishes. At De Pere, Wisconsin, the teachers of St. Mary's School, who had been living with the sisters in the parish of St. Francis Xavier, were given a comfortable convent near their

place of duty. The convent of St. Francis Xavier was thoroughly renovated at the same time. The sisters at St. Michael's, Chicago, Illinois, who had long felt the need of a larger dwelling, moved in September into a three-story double house on Eugenia Street. This new home was acquired through the influence of the Rector, Rev. Nicholas Klein, C. SS. R. The parishioners of St. Liborius, in St. Louis, Missouri, erected a well equipped convent and chapel for the devoted teachers of their children. In the St. Louis Province, the sisters of St. Dominic's School, Breese, Illinois, of St. Mary's, Cape Girardeau, Missouri, and of St. Joseph's, Apple Creek, Missouri, likewise were provided with homes both suitable and comfortable.

Holy Rosary Parish, Lake Linden, Michigan, sustained a severe loss through fire, June 1, 1905. The pastor, Rev. H. J. Reis, detected the odor of smoke at three o'clock in the morning. On investigation, he found the church and school in flames. The fire alarm was given. Despite heroic efforts the rectory became a prey to the flames, and, judging by human standards, the convent seemed doomed. Those of the congregation who had gathered united their prayers with those of the sisters, and the Lord again showed His mercy. The sisters' home was spared, and the feast—it was Ascension Day—was spent in fervent thanksgiving for this favor. Saddened, but not disheartened, the sacrificing people immediately made plans to replace the church, parsonage, and school with modern buildings which would be erected on a more convenient site.

Late in the year 1905, the School Sisters in charge of the orphanage at Tacony, Pennsylvania, again received a signal proof of God's protecting providence. This incident occurred on November 20. For the purpose of supplying the main building with hot water, a gas heater was in use. When the sister in charge attempted to light the gas, it exploded with a deafening crash. The upper part was hurled over the head of the sister without touching her. The damage done to the room was considerable, but except for a light shock, the sister was unhurt. The explosion was due to the fact that the gas in the main meter had been turned off, and through some error, the consumers had not been notified.

An edifying death among the candidates of 1905 deserves notice in these pages.

Miss Ida Baulne of Chippewa Falls, Wisconsin, entered the candidature in September, 1904. Apparently she enjoyed good health until the spring of the following year, when she had an attack of rheumatism for which she was treated by the convent physician. In May she rapidly became worse, was visited by her mother, and later by both parents.

The patience, resignation and piety which the young patient displayed, caused even the sisters, accustomed though they were to witness from time to time examples of extraordinary virtue, to marvel at the sanctity of one so young. When her relatives and friends, together with the sisters, were imploring the Sacred Heart to restore her to health, Ida remained indifferent. Her prayers were directed to Jesus in the Blessed Sacrament, that He might lift the veil which hid Him from her sight, and reveal Himself to her in all His beauty. Though racked by the pains of inflammatory rheumatism, she prayed almost constantly, begging the Lord to take her home to Himself. Thus passed the days until the eve of Corpus Christi, a feast for which Ida had longed for weeks. "To-morrow I shall go home—Jesus will hear my prayer," she said with a glow of fervor which clearly manifested the intensity of her desire.

Before midnight, the chaplain, the superiors, and the attending sisters of the candidature assembled once more around the bed of the invalid. The prayers for the dying were again recited, and a few moments after the tower clock struck the hour of twelve, Ida's soul passed away so peacefully and quietly that all present felt that they had once more witnessed the death of a saint whose love for the Blessed Sacrament had consumed her life and strength.

By a strange coincidence, Sister Felicissima, who had been Ida's music teacher in Chippewa Falls, arrived that evening in the Mother House to transact business with Reverend Mother. She closed Ida's eyes and arranged her hands to clasp the image of her crucified Savior, and she it was who told of Ida's many visits to the church, on her way to and from her music lessons. It could hardly be expected that her strength would support the intensity of her longing to be with our Lord. For years she had offered herself to Him and prayed to be His chosen one forever. The tender Savior had deigned to will that her separation from Him should not be prolonged, and that her

memory would be a source of help and edification to her successors in the candidature.

June 22, 1905, His Excellency, Archbishop Albino Simonelli, Apostolic Delegate to Poland, was welcomed in the Mother House in Milwaukee. The candidates and aspirants voiced the sentiments of the community in a brief but appropriate program. Archbishop Simonelli was at that time touring the United States in behalf of his native people.

The consecreation in July of Bishop A. F. Schinner of Superior, Wisconsin, brought the Papal Delegate, Msgr. Diomede Falconio, to Milwaukee on the twenty-fifth; it was the sisters' privilege as on a former occasion to entertain His Excellency. A reception was tendered him in the auditorium; he was pleased to signify his appreciation of the sisters' work by celebrating mass for them in the chapel of the Queen of Angels.

The fiftieth anniversary of the dedication of the chapel of Our Lady of the Angels was celebrated at the Mother House, Milwaukee, October 2, 1905. This, the chapel Mother Caroline most loved, it is said, has hallowed memories for many members of the congregation in all the provinces, and certainly for every member in the Milwaukee Province. Here thousands of young religious have sealed their betrothals, and later made their profession of vows, their irrevocable compact with the Christ they loved. It was fitting, therefore, that the fiftieth anniversary of this dearly loved sanctuary should be solemnly commemorated. There was a solemn high mass, an unforgettable sermon preached by the renowned European pulpit orator, Rev. P. Bonaventure, O.P., and the crowning benediction of the Blessed Sacrament.

Two weeks later, October 15, the sisters at St. Joseph's Orphanage and Parochial School, Rochester, New York, also celebrated a golden jubilee. It was the fiftieth anniversary of the founding of the mission. It was the sisters' wish to have the celebration a spiritual one only, but the daily papers did not neglect the opportunity of publishing a complimentary account of the sisters' achievements.

Still other golden jubilee celebrations were held. At the Mother House, Sancta Maria in Ripa, St. Louis, Missouri, the former Provincial Superior, Mother Mary Bonaventure, had reached the fiftieth year of her profession in August, and the event was fittingly celebrated by

the community and by friends in every province. Her gifts were well chosen, many of them consisting of articles for the altar in the new chapel at Sancta Maria in Ripa.

In October the spiritual director at Sancta Maria in Ripa, Rev. Francis de Sales Goller, completed fifty years in the priesthood. The sisters prepared an elaborate congratulatory program to commemorate his great achievements for the good of souls. His gifts were also numerous, and were offered "for use, not for show." Father Goller was ever a sacrificing, loyal friend and benefactor of the School Sisters. On the morning after the celebration, he drew from his pocket a handsome rosary of amethyst beads. It had been one of Mother Bonaventure's gifts, and now she presented it to Father Goller in her own name and that of Mother Petra. "This rosary," he said, "I intend to keep with me always. Among all the precious gifts, I value none more highly." And it is said that he used no other until his death.

The celebration of the fiftieth anniversary of Father Goller's ordination to the priesthood was one that will not easily be forgotten by those present. The whole city of St. Louis, it would seem, wished to honor him. He had gone to St. Louis when very young, resolved to make it his home, when the Catholic Church was still struggling with poverty, scarcity of priests, and hardships of every kind. The contrast, however, between conditions here and those of his native land made him more and more discontented with his lot in America. Finally, he determined to return to Germany; the pleadings of a few close friends that he would reconsider the situation were of no avail. With the intention of taking immediate action, he called on the archbishop, but was dismayed when he saw what a picture of utter dejection and discouragement His Grace presented.

As the young priest did not speak for some time, the archbishop asked what he could do for him. "I have come to tell you that I cannot stay here any longer and to ask for my release. I am going back home." Father Goller in relating the incident, was wont to say that in his life time he had witnessed many cases of bereavement, death, loss of property, loss of reputation, and other things that are capable of wringing the hearts of strong men, but never had he seen anything that compared with the anguish that had evidently engulfed the soul of Archbishop Kenrick that morning. He that had always been so

strong, he that had borne up bravely under his own and his spiritual children's burdens, this time was crushed, and he burst into tears. "In a moment I was on my knees at his side," said Father Goller, "and with my arms around him, I told him I would never yield again.—I would stay with him and do my little bit to help him save souls. That morning, I was given charge of the German Catholics in St. Louis, in this sense, that I was to search out newcomers and form them into a congregation and help to care for them when they came to the city." Until the day of the archbishop's death, no one was a more devoted son to him than Father Goller.

To return to his jubilee week. All the children of the parish joined in preparing a special program for Children's Day; at the close of the performance, Father Goller addressed them in his usual fatherly manner, and gave them advice by which to regulate their conduct after leaving school. "Above all things," he said, "be faithful in obeying the precept of the church in regard to hearing mass on Sundays. When I was crossing the ocean in a sailing vessel," he told them, "there was no opportunity to hear mass. It made me so sad that I was truly homesick for the sight of a priest at the altar. Then and there I resolved never in my whole life to make a pleasure trip which would prevent me from hearing mass on Sunday, and I have kept my word. Often and often I have been urged to make a visit to the old country, but I have never done so." And his friends could all testify that he would always say mass before leaving on a journey, or after arriving at his destination.

Often during the summer vacations between the years 1870-1895, he was a welcome guest in the Milwaukee Mother House, for he sent there many young ladies of his parish to become candidates; he would, when possible, be present at their investiture and profession in Milwaukee. His train brought him in about eleven o'clock, but he was still fasting, and his first request always was to be permitted to say mass.

This account was given to the writer by one of his spiritual daughters, one who owes her education and the happiness of her vocation to the religious life in the congregation of the School Sisters of Notre Dame, to the piety and influence of this saintly priest, and who is deeply grateful for all she received from him.

1906 The most important event of the year 1906 was the installation of a new Mother Commissary General. The election had been held in the Mother House in Milwaukee on the twenty-third of November, 1905, nearly four months after Mother Clara's death. The protocol, approved by the Cardinal Protector and by the Mother General, was received on January 20. February 10 was appointed for the installation of the Commissary-elect, Mother M. Marianne, and of the recently elected Provincial and Mother House Superior, Mother M. Emerentia. The commissary's assistants were Mother Casimir, Sister Paschaline, Sister Sebastian, Sister Willibald. The Mother House Superior's assistants were Sister Borgia and Sister Venantia. Mother Marianne had been Mistress of Candidates for nearly thirty years, and knew the sisters thoroughly, as also the conditions existing on the missions. Mother Emerentia had been assistant provincial and procuratrix in the Mother House for ten years. During this time she proved, daily, that she possessed extraordinary executive ability; her improvements had been wisely made and firmly carried into execution. Her installation therefore was awaited with exceptional eagerness.

But no one realized that, in performing her duties for the benefit and the comfort of all the inmates of the house, especially of the senior sisters whose chief work was the perpetual adoration, Mother Emerentia had neglected herself. Even as a young superior on the missions, her health was not the best. Her idea was to let nature help itself. When needed most by the community, and conditions called for a prudent and practical superior, she fell ill. At the hospital it was discovered that her case lay beyond the skill of the most experienced surgeons, and she died on the evening of the day set for her installation, February 10. On the twelfth, her remains were laid to rest in the cemetery at Elm Grove, in the plot set aside for the deceased superiors. Another election was immediately held and the burden imposed upon Sister Mary Philemon, who held the office until 1915.

The postponed installation of the Commissary, Mother Marianne, was held February 13, 1906. She immediately began her duties, the first of which was to appoint her successor as mistress of candidates. For this important office, she chose Sister Mary Xavier, who still holds the position at the time of this writing, 1928. Sister Xavier

had been prefect of the Juniorate for ten years, and her promotion was well merited. Enjoying the confidence of superiors, the regard and good wishes of her companion sisters, the unfeigned devotedness of her teachers and the young candidates, she seems admirably suited for the position. Her own is the only dissenting voice in the chorus of praise to which she has grown accustomed. "My success is due to the prayers and the efforts of others and to the good will of the fine young ladies the Lord sends us every year," is her modest and earnest conviction. True it is that "the humble man shall speak of victories."

For the second time, Mother Ernesta transferred to a successor the business of Acting Commissary. A resumé of the work done by the second Commissary General, Mother Ernesta, during the eight years and nine months of her incumbency of that office, shows that she crowded many and varied activities into a short space of time. Every year she spent six or seven months making visitation tours. Her work was thorough and painstaking, her great desire being to promote the spiritual and temporal welfare of the sisters and their pupils on the missions. She conferred with the prelates and the pastors concerning all that affected the work of the sisters, the progress of education, and the expansion of the congregation. She opened fifty-one schools in three provinces, detailed account of some of the more important of which may be found elsewhere in this work. She admitted to investiture during that time 1559 postulants, 885 novices to the profession of temporary vows, and 772 sisters to final vows. This alone required weeks of strenuous exertion, much anxiety and what, to a superior, is the most to be dreaded, great responsibility. She had worked quietly but effectively to strengthen existing schools and to open new ones. She had seen with great joy a marked increase in the number of schools opened, of school buildings erected, many of which contained twenty-five or more class rooms. She had seen the number of teachers doubled in many of Mother Caroline's schools, and the unsullied reputation of her sisters as educators spread over the country among Catholics and non-Catholics alike.

Those who have been watching the progress of Catholic education fostered by the different sisterhoods, by the teaching brothers and the several congregations of priests who devote themselves to this great

work, know that the following praise of their success was and is as truly deserved as it has been wholeheartedly bestowed by practical and right-thinking business men and others. The extract is taken from an article which appeared in a school journal about the time of which we write. It was written by one of the most successful business men then in New York City. He had been requested by non-partisan educators to write the result of his experience with young men and women who sought employment in his large establishment immediately after leaving school.

"A great many young people," he wrote, "after finishing school, might have secured a position with us, but we were obliged to refuse many applicants from the public schools, on account of poor orthography and penmanship.[1] When I applied to the pastor of St. Joseph's School in this city, which is conducted by School Sisters, he said that all of last year's eighth grade pupils were holding good positions, and that those of this year are engaged in advance. I am not a Catholic, but I hold to the old method which the parochial schools have retained. I am an American, but I must admit that the best young people for the business world come from the latter.

"They may have no flowers nor gold fish in the windows of their schools. They may know no gymnastics, they cannot perhaps fabricate paper ships for their little brothers, nor crochet reins for their hobby horses, but they write a legible hand, spell without errors, and reckon with exactness. Lastly, they have respect for their elders and do not use them as footballs in their peevish moods."

This is reproduced here not in a spirit of boasting, nor with the desire to discriminate, but as an item of history, which has been repeated many times since then in the sisters' well-patronized commercial schools in every one of their provinces on this continent. It is written rather as a testimony to the truth that the success of Catholic schools is due not alone to the thoroughness of their pupils in the secular branches, but especially to that greater acquisition, the founda-

[1]A desire to be fair prompts the statement that the introduction of the Palmer Muscular Movement System of Penmanship into public and private schools, has since wrought wonders in producing legible and beautiful writers among the pupils of both classes of schools.

tion of virtuous living, a firm belief in God, eternal life, reward, and punishment. Herein lies the only safeguard for the well-being of our country. Not until all the youth of America shall have the opportunity to be taught these truths and to be guided by sound religious principles in dealings with their neighbor,—then, and not till then, will the nation reach the acme of true greatness.

Pope Pius X issued a decree December 20, 1905, in which he urged the faithful to receive holy communion frequently and, if possible, daily. This caused sincere joy among all classes of Catholics, educated and uneducated. It is needless to state that the object which the Holy Father had in view, the increase of piety and virtue among his children of all ages and conditions, began at once to be attained. Business men and women, workers, young and old, hastened to the churches in the early morning hours to avail themselves of this great spiritual privilege.

A year later, December 7, 1906, the Holy Father's compassion and sympathy for the sick and helpless induced him to issue a second decree, permitting them to receive holy communion twice a month and even oftener without fasting.

Together with the religious of the whole world, the School Sisters of Notre Dame rejoiced "with exceeding great joy" at this spiritual boon. On August 28, 1906, announcement was made in the Milwaukee Mother House that the Holy Father's decree was to go into effect in the congregation at once. As soon as practicable, arrangements were made with the pastors on the missions to distribute communion daily to the sisters. The great majority have the blessed privilege of receiving in their own chapels, thus obviating the necessity of going out in all kinds of weather, in many cases to cold churches, at an hour when physical vitality is at low ebb. On their part, the sisters evince their gratitude to these pastors by fervently imploring special blessing on their priestly labor for souls.

A third decree, "Quam singulari," was issued by the same Holy Father in favor of little children, August 15, 1910. In this he vigorously insisted that the first communion of children should not be too long deferred after they had reached the age of discretion. Who will ever know, this side of eternity, how much of the Catholic world's

present happiness and goodness is owing to the benevolence of Pope Pius X, the Pope of the Blessed Sacrament!

Arrangements for carrying out this third decree were not so easy for the sisters to make. There were some who did not think young children could be made to understand sufficiently well the importance of the sublime act. Others entered heart and soul into the great pontiff's views, and in the spring of 1911, or in 1912 at the latest, the sisters had their first classes prepared for private communion, soon to be followed by solemn communion.

The sisters have witnessed blessed results from early first communion. Pastors and missionaries have borne witness to the fact that in their opinion many of these children have passed the years of childhood and youth without burdening their consciences with grave offenses. One point may be emphasized here. In no case is the devotional side of instruction neglected by the sisters of this congregation. Too much dogma—neglect to teach the pupils how to observe the Savior's command to pray and to pray often—must always be avoided. Mother Caroline and her successors in their instruction in the normal training classes have ever insisted that the sisters teach their pupils, especially first communicants, how to pray with fervor and always with a purpose. "Teach the children to be sane and practical in their devotion, and to avoid the sentimental." This is the burden of their instruction on this point.

That very young children have learned much of the value of communion, and its effects in the soul, has frequently been proved. Of many examples, one only can be cited here. In one of the School Sisters' Canadian schools, the private first communion class was composed of boys and girls who had completed their seventh and eighth years, with a few who were only six years of age. The special instructions were begun months before the date set for first communion. During the last six weeks, these instructions were given daily by the pastor, who also spent with the children the greater part of the time during the three days' retreat immediately preceding first communion day. This was more to his credit because of the fact that he was enduring great physical sufferings, and his pastoral duties were heavy. He was repaid for his zealous efforts, however, when the majority of these little ones became daily communicants. Many lived far from

the school, but undaunted, they brought their breakfast. A warm room was provided for them, and the sisters furnished hot milk or other beverages, as requested. It happened at one time that the bishop summoned all his priests to a meeting in the episcopal city, and there was no mass for the parishioners for five days. Saturday morning came and the first bell rang out at seven o'clock in a certain village to announce that the Fathers had returned the night before and there would be mass at seven-thirty. The sisters were hastening up the hill to attend, when they heard a child hurrying behind them, panting from her exertion. "Why so fast, Edith?" asked the superior, as she recognized a little girl only six years and a few months of age. "Oh, I must hurry to prepare for communion," was the reply. "But, dear, the Fathers have both been away all week, and it is too late now to prepare," urged the sister. "Oh, Sister, I can go to communion, I have no mortal sins," said the child, with an assurance that was surprising. "What makes you so sure?" the sister then asked. Holding up her little fingers, Edith added with a glad smile, "Because, I have not the three things, Sister," referring of course to the requisites for a mortal sin. The reader may say that this was an exceptional case. The writer is assured on good authority that similar ones can be found in many parochial schools, not only those of her own congregation, but of other religious communities throughout the country.

From the very earliest years in this country the School Sisters of Notre Dame have been singularly blessed in having had priestly catechists in their schools. In the great majority of cases, pastors or their assistants give regular instructions in Christian Doctrine to the pupils in their grade and high schools. In the sisters' colleges, Fathers of the Society of Jesus and the regular chaplains have always been the instructors in religion. In the Notre Dame Junior College, Sancta Maria in Ripa, St. Louis, Missouri, the chaplains, all of whom have been scholarly priests, have done this work unaided. The students in the college department of the Milwaukee Mother House have exceptional advantages, their professors in religion being the two chaplains. Fathers of the Society of the Precious Blood. A sincere tribute of grateful appreciation is due these zealous instructors throughout the various provinces, and is herewith heartily offered. The sisters of

course do not exempt themselves from their own duties in this all-important branch of study.

The Constitutions of the Congregation of the School Sisters of Notre Dame give to the Mother General important and comprehensive rights and powers. Therefore she is at first elected for six years only; if all has proved satisfactory, she may then be elected for life.

The first term of the administration of Mother Mary Innocent, Superior General, extended to June 26, 1906. Announcement was duly made to all the sisters that an election would be held on that date, and the American delegates were invited to attend. Accordingly, these superiors prepared for the trip overseas: Mother Marianne, Commissary General, Mother M. Philemon, Provincial of the Milwaukee Province, Mother M. Evangelista, Provincial of the Baltimore Province, Mother M. Petra Claver, Provincial of the St. Louis Province, Sister M. Borgia, Assistant Provincial of the Milwaukee Province, Sister M. Damascene, Superior of St. Joseph's Orphanage, New York City, and Sister M. Chrysologa, Superior at the School of St. Liborius, St. Louis, Missouri.

The Mother House delegates departed from Milwaukee, May 20, to complete in Baltimore the arrangements for the voyage. The entire American party embarked for Europe on the Maine, which left Baltimore harbor on June 6. The trip lasted two weeks, the travelers reaching the Mother House in Munich on the twentieth of June. Mother Mary Innocent was elected for life at the close of the chapter, June 26. The assembled sisters looked forward hopefully to a long life for the new Superior General, and this for many reasons. First, Mother Teresa's two successors had each filled the office for a comparatively short time; secondly, Mother Innocent's ability as an educator, her far sighted vision, and sound judgment, all contributed to awaken in the sisters on both sides of the Atlantic a desire that she might long be spared to further the interests of the congregation which was rapidly nearing the ten thousand mark. When these sentiments were conveyed to the sisters on the return of the delegates, July 19, prayer was immediately begun for the furtherance of many important projects which were to be undertaken at once by the new Superior General. Confident that all things would be well, the sisters everywhere contin-

ued the works of charity with which their chief labor in the schools is combined.

December 15, 1906, the sisters at St. Anthony's, Milwaukee, witnessed the dedication of their new convent, which had been erected at the expense of the Congregation of the School Sisters of Notre Dame. The Reverend P. M. Abbelen, assisted by the pastor, Father A. Decker, and his two curates, performed the solemn ceremonies, celebrated mass, and deposited the Most Holy Sacrament in the new tabernacle.

A similar celebration took place December 22, at St. Boniface's, Milwaukee, where a new wing and a chapel added to the sisters' house were blessed by Rev. P. M. Abbelen, assisted by the pastor, Rev. H. Stemper. During the mass, celebrated by Father Abbelen, our Sacramental Lord entered the little tabernacle to dwell with His own—a grace for which the sisters had been longing for seventeen years.

Thanks to the pastor of St. Matthew's Church, St. Paul, Minnesota, and to the generosity of the parishioners, the sisters received a spacious addition to their convent, and a beautiful chapel for which they had waited eighteen years. His Grace, the Most Reverend Archbishop Ireland, blessed the chapel on Christmas Eve. On Christmas morning the reverend pastor celebrated mass in it, and the Divine Child found a manger not only within the hearts of the sisters, but also in the beautifully decorated tabernacle—truly the best of Christmas gifts to the sisters.

St. Stanislaus' School in Chicago was a five-story brick building which contained forty-six large class rooms, an auditorium and assembly rooms; dormitories and living rooms for the sisters and candidates occupied the fifth story. Sixty-five teachers were asleep on this floor, the night of December 22, 1906, when they were aroused by the alarm of fire. It was the work of an incendiary who had ignited all the staircases on the first floor. But the fire escapes were available and the sisters were soon gathered on the sidewalk below. The roll was called—one sister was missing. The superior rushed to the fire escape, intending to go to the rescue of the missing sister, who was deaf and therefore had not been disturbed by the noise; but a fireman drew her back and succeeded in finding the sleeping sister. Wrapping her in her large mantle, he soon appeared on the fire escape, to the

relief of the anxious thousands who were watching beneath. He had saved the life of his former teacher! Nothing was spared of the finely equipped school. Telephone messages were sent to the nearest missions, and in a short time sisters arrived, bringing bundles of clothing to the homeless sisters who had lost everything but a few garments which they had hastily flung around them while hurrying to the fire escape.

1907 Early in the year 1907, the Reverend Spiritual Director, Father P. M. Abbelen, received from Rome a document notifying him that he had been raised to the dignity of Domestic Prelate of the Papal Court—a reward for the thirty strenuous years that had elapsed since his appointment as spiritual director.

The ceremony of investiture took place February 24, the feast of St. Matthias, nameday of the newly created Monsignor. The ceremony was held in the Queen of Angels Chapel. At ten in the morning the bells in the towers of Notre Dame Convent announced the procession. The members of the community, sisters, novices, candidates and aspirants, were ranged in double files along the corridors. Between these files the guests passed from Monsignor Abbelen's apartments on Jefferson Street to the chapel on Knapp Street, two blocks distant. Among these guests were Archbishop Messmer, Bishop Fox of Green Bay and Bishop Cotter of Winona, Monsignor Cluse, Vicar General of the Diocese of Belleville, Illinois, Monsignor Oechtering, Vicar General of the Diocese of Fort Wayne, Indiana, Monsignor Goller, Pastor of SS. Peter and Paul's Church, St. Louis, Missouri, Spiritual Director at Sancta Maria in Ripa, St. Louis, and about seventy priests. The sisters followed in procession after the clergymen, who entered the chapel to the strains of Professor Singenberger's "Ecce Sacerdos Magnus."

The ceremony proper began with the reading of the decree of the Holy Father in Latin and in English by Rev. B. G. Traudt, after which followed the investiture by His Grace, Archbishop Messmer; Monsignor Goller of St. Louis, celebrated the mass. Monsignor Oechtering of Fort Wayne preached an inspiring sermon extolling the zeal and labors of Monsignor Abbelen, whom he knew so well. They had been students together in their early days. In conclusion, the "Oremus pro Pontifice" was sung.

Leaving the chapel, the guests repaired to the banquet hall. This was splendidly decorated for the occasion. Purple predominated in the color scheme, but both the papal and the national colors were in evidence everywhere. Two conservatories at the convent furnished the wealth of bloom and foliage which added so much to the charm of the setting.

After the banquet, the visitors were conducted to the auditorium. Palms and ferns had transformed the place into a veritable southern bower. A scroll above the stage bore the words "Laudetur Jesus Christus," the theme of the addresses which were delivered in four languages. Two magnificent tableaux were presented, "The Beneficence of Christ's Church on Earth," and "The Saints in Heaven." In the first tableau, the sheen of swords and armor, and the brilliant robes of kings, knights, and royal ladies, were in fine contrast with the more sombre tints of the habits of Franciscans, Sisters of Charity, and others, together with the plain black and white which predominate in the costumes of teaching orders. Some of the groups which appeared on the stage represented the following: a Knight of Malta caring for a wounded enemy; a Sister of Charity giving a drink to a dying soldier; a Trinitarian ransoming a captive from a Turk; a sister teaching children; a patrician lady freeing a slave; Queen Elisabeth of Hungary feeding the poor; a Father of the Congregation of the Holy Ghost teaching the story of the crucifix to Negroes. Angels, as "ministering spirits from God to man," were placed at intervals among these groups. High up, at the back, one angel held a chalice; another a cross. Down toward the center, an angel in attendance on a pope held his tiara; another carried the crosier of a bishop; and so on, down to the guardian angel of the innocent child.

In the second tableau, "The Saints of Heaven," the King of Glory occupied a throne high above the other groups and dominating the entire stage. On His right an angel bore a scroll: "Christus vincit"; on His left stood another angel, on whose scroll were the words, "Christus regnat." Representative saints of all ages and nations were grouped on the stage. The Blessed Virgin and St. Joseph occupied central positions. Nearby stood St. Peter with his keys, Moses with the tablets of the law, St. Cecilia with a musical instrument, St. John with a banner; St. Agnes with a lamb; St. Sebastian with a quiver

of arrows, St. Matthias with an ax, and many others. These representations of the saints with the symbols of their virtues and attributes, together with the angels with censers, scrolls and music, formed a grand spectacle, certainly a fitting finale to a blessed day in the annals of the congregation.

To commemorate the event, an extension to the infirmary veranda along the second story was erected. It runs out into the garden, parallel to the Adoration Chapel, at a distance from it of about twenty-five feet, and is supported by twenty-two high iron piers. This "Bridge of Hope" curves near the fountain and ends in a roofed pavilion, which the invalid sisters call their "Paradise of Rest." The sisters on the walks beneath sometimes call up to their companions to come down and join them in their recreation. But the answer smilingly given shows the trend of the invalids' thoughts: "No! You see, up here we are all detached from earth, fifteen feet nearer heaven than you are." And so it is—many of them are quite certain that the sands of their life's hour-glass are nearly run, and their thoughts dwell in loving and joyful anticipation on their home-coming in the blissful regions above. "Is there a place on earth where one can better prepare for the other world than this? Where peace, and humble confidence are mingled with grateful love and the joy of hope?" "Yes, there are many such places—our great hospitals witness many a deathbed scene in which heaven seems to bend down to earth, impatient as it were, to claim its own. And those other places where men and women meet the angel of death at their posts of duty—surely there must be a very special joy meted out to these by the tender-hearted Savior who knows how to reward His children 'of good will,' though theirs is here the harder lot."

February 11, the Divine Guest, veiled Prisoner of Love, was welcomed to the chapel of the sisters at the mission of St. Cyril's, Milwaukee. The reverend pastor had prepared a beautiful chapel, and the mother of one of the Congregation's invalid sisters had donated, as a votive offering, the altar and all that is required for the celebration of the Divine Sacrifice. Msgr. P. M. Abbelen dedicated the chapel in honor of St. John of God, and offered the first mass in honor of our Lady of Lourdes. After a brief sermon, the *Te Deum* closed the celebration. On the twenty-third of November, in the same year,

Father Abbelen performed a similar service for the sisters at St. Mary's, Fort Wayne, Indiana. He celebrated mass, after which he deposited the Blessed Sacrament in the little tabernacle. At St. Elizabeth's, Milwaukee, the chapel was dedicated on December 14. The sisters had moved into their new home one week previous. St. Patrick's mission, Chesterton, Indiana, welcomed the Guest of guests to His new tabernacle on December 21.

In the St. Louis Province, May 7, 1907, Mother M. Petra and her assistants, Mother M. Bonaventure and Sister M. Tharsilla were elected to serve for a third term in the provincialate. His Grace, the Most Rev. J. J. Glennon, presided.

Reverend Mother Marianne, in June, 1907, visited Canada to secure information regarding the requirements of the Educational Department at Toronto, Ontario. In March of that year a law was passed by the Canadian Parliament at Ottawa requiring all the teachers of the province to receive certificates from the Educational Department. Hitherto, a teacher who possessed a certificate obtained in her native country was considered qualified to teach in Ontario. As many of the religious teachers had entered Canada from England and the United States, a large number of these were affected. The Department arranged for a summer school of five weeks in various centers; all the sisters willing to remain in Canada were to take an examination at the close of the session. Sisters who had taught five years would be given a certificate for life if they passed the examination successfully. With but one dissenting voice, that of an invalid, the School Sisters voted to attend the summer school. Two professors, one from Toronto, the other from Kitchener, Ontario, conducted the five weeks' work, with the result that all the teachers received certificates, and have since continued their faithful work among King George's subjects. They are enthusiastic supporters of the Canadian government, which has ever shown itself just in its dealings with its Catholic subjects. The taxes of the Catholics are paid into the treasury for the support of Catholic schools; no double taxation is required of them in that country.

During the teachers' convention held at Elm Grove, Wisconsin, in the vacation of 1907, the Mother House in Milwaukee was honored by a visit from His Grace, the Most Rev. Hubert Blenk, of New

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SIDE VIEW OF MOTHER HOUSE

Orleans, Louisiana. He encouraged and praised, counselled and inspired in turn, and made many warm friends.

Fifty-nine novices were at the time preparing to make their temporary vows. In his spiritual conference to these young souls, he was as happy and inspiring as he had shown himself at the convention.

Shortly after his visit, fifty-eight postulants received the habit and veil. Bishop Trobec of St. Cloud, Minnesota, officiated at the ceremony on the first day of investiture, his niece being among the happy number; His Grace, Archbishop Messmer, conducted the ceremony on the second day. Archbishop Messmer officiated also at the profession of temporary vows. Not the least of many blessings which have been bestowed on the sisters in the past eighty years are the cordial and fatherly relations which have existed between them and the prelates of the country. The latter's interest in the sister's welfare and in the work of the schools has been succeeded by their hearty commendation in every instance.

In the St. Louis Province, it was decided to re-open the mission at Keokuk, Iowa, from which station the sisters had twice been recalled on account of insurmountable difficulties. When St. Mary's Church had been given in charge of the Rev. George Giglinger, D.D., the pastor used every possible means to obtain School Sisters of Notre Dame for his parish. Finally, with his entire congregation, he commenced a novena to St. Joseph, and their prayers were rewarded. Reverend Mother Commissary sent sisters from Milwaukee to teach in Keokuk. September 3, Mother Provincial M. Petra, accompanied the sisters to Keokuk, where they were joyfully greeted by the pastor and his enthusiastic people. In October a new and spacious school building was ready for occupancy by the pupils and their teachers.

In the Mankato Province early in September a new foundation was made at Madison Lake, a town situated on one of the thousand lakes of Minnesota. School Sisters arrived September 7, 1907. His Lordship, Bishop Cotter of Winona, assisted by three Fathers of the Society of Jesus, blessed the school and convent, October 13.

One of the first endeavors of Rev. T. Frailing, when he became pastor of St. Kilian's Parish, Sherry, Wisconsin, was to secure sisters to teach the children. He applied to the Mother House, Milwaukee, and three sisters were sent. Classes were organized September 9.

On the same day sisters reached the newly organized parish of St. John Kanty, Milwaukee, Wisconsin. The school and convent were not quite completed, but the pastor arranged to have classes held for a few weeks in a rented hall, and the sisters boarded at the neighboring mission of St. Cyril. The convent, with its lovely little chapel, was placed at the sisters' disposal before the new year began.

Eight new foundations were made this autumn, one in the Mankato Province, three each in the Milwaukee and Baltimore Provinces, and St. Anne's Juniorate in Kitchener, Ontario.

On September 16, Rev. Milo Duchan, pastor of St. Stephen's Church, Milwaukee, obtained School Sisters to take charge of his school.

The Baltimore Province opened three schools during the year 1907. Acting on the advice of His Eminence, Cardinal Gibbons, the pastor of St. Patrick's Parish, Cumberland, Maryland, requested the School Sisters of Notre Dame to take charge of his school. August 19, seven sisters were sent to this charming city on the Potomac. Likewise early in September, Rev. E. A. Williams, former pastor of St. Patrick's Congregation, Mount Savage, Maryland, welcomed the School Sisters to his new parish, Our Lady of Good Counsel, Baltimore.

September 12 witnessed the foundation of a new school in St. Thomas Aquinas' Parish, outside the city limits of Baltimore, Maryland. The Reverend Pastor, James Cunningham, had in the fall of 1906 drawn up a plan for a convent. On November 26 the architect presented it for approval, but on the same day Father Cunningham suffered a paralytic stroke and died within a few hours. His successor, the Rev. Thomas Hughes, with all his energy pushed the project, and in the beginning of September 1907 the sisters' home was finished. September 12 was the opening day of the mission. Mother Provincial and her assistants took part in the celebration. After high mass, His Eminence, Cardinal Gibbons, administered the sacrament of confirmation. In the afternoon, His Eminence, attended by many of the reverend clergy, blessed all the rooms of the convent. Then the procession moved toward the church, where the cardinal in an address expressed his joy at the dedication, extolled the School Sisters of Notre Dame as one of the ablest teaching orders, and wished God's blessing upon this new field of labor. Sacramental Benediction and a full-voiced *Te Deum* fittingly concluded the celebration. On the following day, one

hundred and twenty pupils were eager to become acquainted with their teachers. During the next two weeks forty more pupils enrolled. Before the year closed the members of the faculty had to be increased.

Only two years had elapsed since the completion of the new convent at St. Mary's, Washington, D. C., when the zealous pastor, Rev. F. A. Wuenenberg, arranged for the erection of a new school. The old building was now replaced by a new structure with all modern equipment. On the feast of the Holy Name of Mary, September 12, 1907, His Eminence, the Cardinal, blessed the building and at the same time took occasion to pay a sincere tribute to the endeavors of the Reverend Pastor and to the achievements of the sisters at St. Mary's, as also to the parishioners' spirit of sacrifice.

September 15, a joyful *Jubilate Deo* and a jubilant *Magnificat* rose in festal strain in the early dawn while the holy sacrifice of the mass was being offered in the Adoration Chapel, Milwaukee, Wisconsin, for the sisters were commemorating the fiftieth anniversary of the religious profession of their faithfully loved Reverend Mother General M. Innocent. Father Peter Ernsdorf, O. M. Cap., depicted, in an enthusiastic oration, the anniversary day of the Reverend Jubilarian as a feast of love,—on her part, the completion of fifty years of loving self-immolation to God and of active love for others; on the sisters' part as an opportunity to offer to the Mother of their congregation, the Superior General, the tribute of reverence and devotedness; also as a feast of gratitude for the Reverend Jubilarian and of the members of the congregation for all the graces and blessings bestowed upon her. A festive spirit prevailed throughout the day, and from distant America was sent to the Reverend Mother in Europe an ever re-echoed *Ad multos annos unto the Diamond Jubilee Feast!*

St. Anne's Juniorate, founded September 15, at Kitchener, Ontario, Canada, may well serve as a fitting commemoration of this golden jubilee feast. Due to the energetic Rev. William Kloepfer, C. R., and to the generosity of the trustees of the separate schools, a building adjacent to the convent was purchased, with the consent of the superiors of the congregation, and placed at the disposal of the School Sisters. After high mass, Msgr. P. M. Abbelen, according to the rites of Holy Church, blessed the building destined for the juniorate, and placed it under the protection of St. Anne, the patroness of Canada.

1908 Mother Evangelista's term as Superior of the Baltimore Province having expired in February, 1908, preparations were made for an election to be held April 20. On this occasion, Right Reverend Bishop Curtis, D.D., presided. Mother M. Sebastian, who had been one of the assistants to the Commissary General in Milwaukee, was elected provincial; Mother Evangelista was voted her first assistant, Sister M. Materna, second assistant. The installation was held on the twenty-third of May.

On the thirtieth of April, 1858, Mother Caroline had opened the first mission of the School Sisters in St. Louis, Missouri, St. Joseph's School. The Fathers of the Society of Jesus, who have charge of the parish, refused to allow the fiftieth anniversary to pass without proper observance. The solemn services were held on May 3, and were conducted exclusively by the sisters' former pupils, now members of the Society of Jesus. In his sermon, the Reverend Rector not only extolled the work of the sisters in successfully training their pupils to become God-fearing men, pious mothers, fair maidens and brave youths, but dwelt particularly on the blessed fruit of the labors which had produced one hundred vocations to God's service—diocesan and religious priests, religious brothers and sisters. Evidence of gratitude on the part of the congregation assumed the form of a spiritual gift of one thousand and ten holy communions. On the following day a requiem high mass was offered for those departed sisters who had labored in St. Joseph's School.

In Chicago, Illinois, May 10 witnessed the dedication of a new school and convent in St. Stanislaus' Parish. It will be remembered that in December, 1906, the building was destroyed by fire. When plans for the new structure were drawn, the contractors agreed that the school would be ready for occupancy on the anniversary of the catastrophe. The agreement was fulfilled, and at midnight, December 22, 1907, amid the firing of salutes by the enthusiastic laborers, the flag was hoisted on the new school. The dedication, however, occurred only in the following May, and was performed by His Grace, Archbishop Quigley. His assistants were the Rt. Rev. Bishop Muldoon, Rt. Rev. C. M. Dunne, D.D., chancellor, and Msgr. Abbelen. Two hundred other priests were present. A contingent of twenty

thousand men, with twelve bands of musicians, escorted the Archbishop and his party from the episcopal residence. There was also present, Charles W. Fairbanks, Vice-President of the United States, who represented President Taft. Before leaving, he reviewed the four thousand school children, who in procession entered the $200,000 building after the dedication. St. Stanislaus' was at that time, in numbers, the largest parochial school in the world.

Several notable foreign missionaries were guests in the Milwaukee Mother House in the spring of 1908. In March came the Rev. F. X. Lichtenberger, C.S.Sp., apostolic missionary from Nigeria and western Africa. In addressing the sisters, he spoke of the harrowing experiences of those who labor among wild peoples, and described how the missionaries combat the practice of idolatry, inhuman barbarities, black superstition, and immorality.

Early in May the sisters were privileged to offer hospitality to the Rev. Michael Khatshadanzen, Armenian missionary, delegated by the Patriarch of Constantinople to further the interests of the forty-six thousand Armenians living in America. The Reverend Father gave an intensely interesting lecture to the sisters, with a graphic account of the slaughter by the Turks of four hundred thousand Catholic Armenians, who were martyrs as truly as were the early Christians who shed their blood rather than deny Christ. In the persecution of the Armenians few proved disloyal. The missionary himself claimed a group of twenty-four martyred relatives, among them his own parents. His father had been slain on the open field, brutally flayed by the Turks; his mother was shot through the shoulder, and although she did not immediately succumb, bore in her body the marks of martyrdom. The Reverend Father further expatiated on the fruitful seed of the blood of the martyrs, as evidenced by the staunch faith of his fellow-countrymen. During his stay in the Mother House this missionary several times celebrated the holy sacrifice of the mass according to the Armenian rite.

A similar opportunity of entertaining missionary priests was accorded the School Sisters towards the end of the same month. A German bishop and a native Chinese priest sought hospitality in the Milwaukee Mother House. The Rt. Rev. Augustine Henninghaus, S.V.D., and the Reverend Peter Dechang remained with the chaplains for several

days, during which time the former gave an illuminating talk on conditions in China, the status of the Catholic Church in that country, and the dire financial straits of the struggling missionaries. It was in the interest of Christianizing China that these Fathers were touring the United States.

In the year 1908 is chronicled the death of Mother Mary Bonaventure, first provincial of the St. Louis Province. She was a religious of solid piety and virtue, a practical and efficient procurator, possessed of a keen business sense which enabled her to handle the funds of the province to the best advantage. Resolute in all that pertained to discipline and the obligations incumbent upon religious teachers, she desired that sisters and candidates be given every advantage to pursue their studies; especially careful was she to see that they were well provided with reading matter adapted to the requirements of religious teachers. Always she desired to see the members of the new province progress from day to day in spiritual and intellectual development. "Our sisters all work hard," she would say to the superiors of her province; "let us be vigilant regarding their health. Their food must be nourishing and of the best quality that our constitutions permit."

When death came, on June 15, 1908, she had reached the age of seventy-three years, nearly fifty-six of which had been spent in religion. Courageously she had borne the hardships of pioneer life in the congregation, and has left to future generations an example of zeal for souls and a life of heroic virtue which may well be emulated by those privileged to share in the work to which her life was dedicated.

During 1908, storms of unusual severity visited towns and cities in which the School Sisters were stationed. The academy in Prairie du Chien bore the greatest loss on June 20. Two hundred large windows were shattered, rain poured into the rooms to the depth of several inches, while hailstones, large and heavy, completed the work of destruction. The campus was littered with uprooted trees, beneath which lay hundreds of dead songsters which had found a paradise in the trees of St. Mary's. The sisters and students suffered much from fright and anxiety, but when morning came they were richer in strengthened faith and confidence in the Power which strikes to test, but not to kill those who resign themselves to His divine mercies.

Owing to the heavy rains and flooded areas, Mankato and other parts of Minnesota were visited by an epidemic of typhus which filled the hospitals. The Fathers of the Society of Jesus placed their schools at the disposal of the civil authorities, as temporary infirmaries. The sisters in Mankato received hospitality at the mission in Madison Lake, Minnesota, outside the infected district.

Autumn forest fires brought much physical suffering to the inhabitants of the northern states, especially Michigan, Wisconsin, and Minnesota. No loss of life was reported, but the material destruction was deplorable. The sisters endured great physical suffering caused by dense smoke, which often rendered breathing difficult and necessitated the use of artificial light, in some places throughout the day, in others, from an early hour in the afternoon. Happily, the churches, schools, presbyteries and convents were everywhere spared. Especially in rural localities, every blade of grass and every shrub was burned; to prevent the spread of the fire, the ground was plowed over large spaces surrounding the church buildings. Preservation from destruction was thus generally obtained through the precautionary measures taken by those in authority.

A number of the School Sisters' missions were benefited in 1908 by additions to buildings and by the outfitting of chapels. Before the vacation months had elapsed, the reverend pastor of Sacred Heart Parish in Lawrence, Nebraska, had enlarged the school premises and made the sisters' dwelling more spacious and comfortable. Two other homes in the St. Louis Province were enriched with the Sacramental Presence through the kindness of the respective pastors in furnishing the sisters with chapels; these were at Rich Fountain and Loose Creek, two Missouri missions. One house in the Milwaukee Province was similarly favored; at St. Charles Borromeo's School, Chippewa Falls, Wisconsin, the sisters welcomed the advent of their Lord on the first Friday of October. The dedication of the new school building in Holy Cross Parish, Mount Calvary, Wisconsin, was performed on the feast of the Exaltation of the Holy Cross, September 14, by His Grace, Archbishop Messmer. At Sherry, Wisconsin, the new combination school and convent was dedicated on October 15.

Seven new schools were opened in 1908. The first of these was St. Mary of Czestochowa, Milwaukee, Wisconsin, whither four sisters

went on September 8. In the same month sisters were sent to the Parish of St. Joseph, West Allis, Wisconsin. In the East, the parishes of St. Peter, Camden, New Jersey, and of St. Benedict, Baltimore, Maryland, received religious teachers for the first time. At the request of Rt. Rev. John Janssen, Bishop of Belleville, Illinois, sisters were sent to St. Joseph's Parish, Cairo, Illinois, August 24. About the same time St. Ludger's Parish, Germantown, Missouri, welcomed four sisters who had come to take charge of their school. The last school of the year was opened at St. Louis, Missouri, in the Parish of Our Lady of Sorrows, September 7.

1909 In the Mother House, Milwaukee, Wisconsin, in the annals of the year 1909, the nineteenth of March is recorded as the date of the blessing of the new Chapel of the Relics, and its altar. This chapel was formerly known as St. Joseph's Oratory, which had been in existence over fifty years. In it were placed 1564 relics, collected by Mother Ernesta who wished to see the oratory transformed into a chapel with the Blessed Sacrament therein reserved. For five months skilled workmen enlarged and repaired it thoroughly, so that it deserved to be called, as it really was, a new chapel. It is described in a later chapter on the illustrations in this volume. After the day's mass, the chaplain preached on the words inscribed on the two small arches which flank the main arch over the sanctuary, *Sanctorum Sociae Sanctae Sunto. Be ye holy with the holy* was the lesson he wished his hearers to bear away with them. The reverend speaker congratulated the sisters on the possession of so many well-authenticated relics.

For a long time the novices of the Baltimore Mother House had been incommoded by overcrowded quarters. The superiors were unable to remedy conditions. In the spring of 1908, after much opposition, a private dwelling adjoining the convent garden was acquired and razed. September of that year witnessed the erection of a new three-story building, completed and dedicated on St. Joseph's Feast Day, March 19, 1909. In April when the novices took possession of their *Nazareth,* to which a Lourdes grotto had been added, there was great rejoicing.

Following Mother Philemon's three-year provincialate at Milwaukee, Wisconsin, she and her two assistants, Sister Borgia and Sister Venantia, were re-elected for a second term, in recognition of their efficient

administration. At the election on Pentecost Monday, 1909, Archbishop S. G. Messmer presided, with Msgr. P. M. Abbelen acting as secretary.

While the chapter sisters of the Milwaukee Province were assembled in the Mother House for this election a cablegram arrived from the Generalate in Europe, announcing the critical illness of the Mother General Mary Innocent. A letter of alarming information followed. On the twelfth of May she had suffered a slight paralytic stroke which affected her tongue and throat. Fortunately, her mind remained clear. Nevertheless, her assistants grew anxious on account of her advanced age. A second stroke might be expected. The sisters in America were urged to unite in prayer that a precious life be spared.

Despite the attention of the best physicians, the sisters' hopes were not realized. Patient and completely resigned to the Lord's will, Mother Mary Innocent edified all who were privileged to visit her during the weeks that followed. At 11:30 on the morning of July 28, she slept in peace. She had reached the age of seventy-three years, fifty-two of which she had spent as a professed religious.

The funeral obsequies were held at 8:30, Saturday, July 31, after which her remains were placed in the crypt with those of her predecessors, Mother Mary Teresa, Mother Mary Margaret Cortona, and Mother Mary Herman Joseph. One enters this vault from a garden. Mother Teresa's remains lie in a sarcophagus at one end; fresh flowers placed daily before it for nearly fifty years, attest the devotedness of her daughters.

Fifty years had passed since the foundation of a House of Rest in Elm Grove, Wisconsin, on January 6, 1859. The observance of the jubilee was, however, transferred from January to the second of July, feast of the Visitation, the patronal feast of the house. In the sermon Monsignor Abbelen called attention to the growth of the institution from an insignificant beginning to one of commodious proportions. He spoke of Mary's visit to Elizabeth on a mission of charity and service, and then explained how the home at Elm Grove was serving in a similar spirit of charity,—serving the sick and infirm sisters, serving as a place of preparation for death, serving the very dead by affording them a last resting place in its cemetery. Its service to the orphans was dwelt upon also. Later in the day, the orphan girls them-

selves took up the thought and, in the program rendered in the St. Peter Fourier Hall, expressed their gratitude to Elm Grove. Especially touching was the number, "Thank-You-Band," in which two tiny orphans thanked everybody who had helped to provide for Elm Grove "a place in the sun." They spoke of King Louis I of Bavaria who had sent the first donation, and ended with the patrons and guests of the jubilee feast. Several of the local clergymen were present, as were also the Mother House superiors. Seventy candidates furnished the music.

Mother Mary Evangelista, ex-provincial of the Baltimore Province, died on the thirteenth of August, 1909. It was the day fixed for the investiture of forty-three young ladies with the habit of Notre Dame. While the rose-crowned novices were rejoicing in their new happiness, the angel of death asserted his claim in one of the quiet rooms of the convent infirmary. At the ringing of the Angelus bell at noon, the dying Mother pronounced her *Ecce ancilla tua.* For nearly fifty years this faithful daughter of Notre Dame had practiced the virtues of submission and resignation; how fitting was Mary's "Fiat" on her lips in the hour of death!

Mother Evangelista was born in Pittsburgh, Pennsylvania, January 10, 1844. As a little girl she was remarkable for her virtues, which all the indulgence of fond and well-to-do parents could not spoil. The comforts of home and the pleasures of the world had no allurements for her. At the age of sixteen she sought admission into the Milwaukee candidature, entering there on July 6, 1860. In due time she was invested with the habit and made her temporary and final vows.

When the Baltimore Province was founded in 1876, Sister Evangelista was appointed to the important position of mistress of novices in the Mother House at Notre Dame of Maryland. In spite of her protestations of unworthiness, obedience demanded that she accept the burden and with religious resignation and cheerfulness she rendered valuable assistance to the Provincial, Mother M. Theophila. For nine years she labored zealously among her novices. Then she was appointed superior at Camden, New Jersey, where she remained a number of years. When Mother Clara succeeded to the office of commissary general, Sister Evangelista was unanimously voted superior of the Baltimore Province. The installation took place on the feast of the Nativity of the Blessed Virgin in 1898. Her kindness, cheerfulness,

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and sacrificing zeal endeared her to all the sisters. After nine years of unbroken service in this responsible position, her health failed, and in the next election she was made first assistant to Mother Provincial M. Sebastian.

But Mother Evangelista's time of service to her beloved congregation was nearing its end. After months of acute suffering, an operation was deemed absolutely necessary to save her life. She submitted to this in the hope of being benefited, but the extreme heat of August had a depressing effect on the patient, and on the eleventh of that month she was fortified by the last rites of the Church. She lingered for two days, yielding her soul to God, as has been noted, at noon on August 13 at the last stroke of the Angelus. Her burial took place in the cemetery at Notre Dame of Maryland, where her remains lie beside those of Mother Theophila in a vault in the Mortuary Chapel. At the funeral Rt. Rev. P. M. Abbelen and about twenty-five other priests were present. Sister M. Agnes, Assistant Commissary at Milwaukee, attended the obsequies as a representative of Mother Commissary, since the latter was unable to leave the Mother House because of the rush of work incident to the vacation. About two hundred sisters attended the funeral.

The year 1909 brought several additional schools to the charge of the School Sisters. Rev. H. P. Theissen, the pastor of the new St. Leo's parish, in Milwaukee, Wisconsin, earnestly besought the Mother House superiors to give him teachers for his school. His request was granted and September 15 the sisters began their work. The new manufacturing city of Gary, Indiana, was sorely in need of religious teachers to train the Catholic children. Rev. Francis Thomas Jansen applied to Mother Commissary General, and sisters were sent thither on September 20. Holy Angels' School in Gary has steadily flourished. The parish of the Fourteen Holy Martyrs, Baltimore, Maryland, in charge of the Benedictine Fathers, also needed religious teachers. Before her death, Mother Clara had promised to send sisters, and in fulfillment of that promise, several sisters took charge of the classes in September, 1909. At the urgent request of His Eminence, Cardinal Gibbons, sisters left the Baltimore Provincial House August 14, 1909, for the purpose of taking charge of St. Teresa's School in Anacostia, D. C. This is a suburb of Washington, from which it is separated by

the Anacostia River. Its high elevation affords a fine view of Washington and the Potomac. Rt. Rev. Charles E. McDonnell, Bishop of Brooklyn, New York, made a special appeal for sisters to take charge of St. Savior's School in Brooklyn. The pastor, Reverend Father Floode, was sent to Baltimore by His Grace with the injunction not to return without an affirmative answer. Before leaving home he took the precaution to call for aid at St. Alphonsus' School, 174 Java Street. "You pray and I will do my part," he said to the superior, Sister M. Deicola. She replied, "Go, Father, and I'll keep candles burning before Our Lady of Perpetual Help all day long until you return." Father Floode always ascribed his easy victory to this sister's prayers and her candles. Conditions proving satisfactory, four sisters left the Baltimore Mother House for Brooklyn, September 10, 1909. A comfortable convent, containing what the sisters always most desire, a chapel with the Sacramental Presence, was in readiness for them. Bishop McDonnell dedicated the large new school on October 12. In the St. Louis Province a school was opened in East St. Louis, Illinois. Right Reverend Bishop Janssens, at the request of the pastor, Reverend Father Bannon, made an earnest appeal for the sisters to take charge of St. Joseph's School in that city. Classes began September 6. Reverend Father Joseph Preuss obtained teachers for his parochial school in Shrewsbury, Missouri, August 30, 1908.

October 23, 1909, Reverend Father C. Hutter, the pastor of St. Anthony's Parish, Detroit, Michigan, dedicated the annex which through his liberality had been built in connection with the convent. A spacious chapel, a community room, additional sleeping apartments, and other conveniences were thus secured. The sisters of St. Engelbert's School, St. Louis, Missouri, were also provided with a new home in 1909. At Germantown and at Apple Creek, both country missions in Missouri, new schools were erected.

October 6, 1909, was the day appointed for the election of a successor to the lamented Mother M. Innocent, late Superior General. The American delegates to the chapter were the Reverend Mother Marianne, Commissary General; Mother M. Philemon, Provincial Superior, and Sister M. Borgia, assistant, from the Milwaukee Province; Mother M. Sebastian, Provincial Superior, and Sister M. Damascene, from the Baltimore Province; Sister M. Stanislas Kostka

represented the St. Louis Province. These delegates met in New York City, where they embarked for Europe September 16, 1909, on the steamship Bremen.

The election was conducted under the auspices of the Most Reverend Archbishop of Munich, Franz von Bettinger. Mother M. Bruno Thoma was almost unanimously elected.

Before the American delegation returned to the United States, the sisters determined to visit the principal places of interest dear to every School Sister of Notre Dame: where Mother Caroline spent her term as a candidate, where she received the habit and made her novitiate, where she took her vows, and finally the tomb of Bishop Wittmann. Then began the travellers' preparation for a visit to Rome, to pay their respects to the Holy Father, Pope Pius X, and to confer with their Cardinal Protector, Angelo di Pietro.

October 24 was the day appointed for the private audience with His Holiness, who evinced deep interest in the sisters' work for the Church in the United States, in maintaining so many schools for the education of youth. At the close of the audience, His Holiness graciously granted the extension of the indulgence of the Portiuncula to all existing and future chapels of the School Sisters' in America. After visiting the catacombs and other inspiring shrines and churches in Rome, the sisters embarked from Naples on the "Empress Irene." By November 17, the sisters were again in their homes, secure under the "stars and stripes," prepared to resume their accustomed duties of educating the young to become loyal citizens of this country.

The superiors of the Baltimore Mother House long desired to procure a suitable site for the establishment of a rural Rest House for the sick and convalescent sisters. Finally, they decided upon a location at Notchcliff, Maryland, sixteen miles from Baltimore. Villa Marie, at Notchcliff, has many advantages—bracing country air, and a charming landscape. Also, the soil is of surpassing fertility. The establishment serves the double purpose of a sanatorium and truck gardens, furnishing vegetables and dairy products for the community of the Baltimore Mother House and Notre Dame of Maryland. Four inexhaustible springs yield excellent drinking water. Immediately upon the purchase of the place, was begun the work of fitting it for its chief purpose, so that in November—Thanksgiving Day—it was ready for

occupancy. The chapel is Gothic. There are excellent accommodations for invalids, and quarters for the chaplain, connected with the main building. The infirmary wings are provided with porches onto which the beds of the sisters can be rolled, so that in good weather convalescents may enjoy outdoor sleeping. The dedication by Cardinal Gibbons took place on November 27, 1909, the chapel being blessed under the title of Mary Help of the Sick.

CHAPTER V

Thy eyes shall see thy Teacher. Is. xxx, 20.

Come ye to Him and be enlightened.
Ps. xxx, 6.

1910 The laying of the cornerstone of the St. Louis Cathedral, in January, 1910, brought to the city Cardinal Diomede Falconio, Papal Delegate to the United States. Through the influence of the Most Reverend Archbishop J. J. Glennon, and that of the Right Reverend Monsignor Goller, the cardinal visited Sancta Maria in Ripa on the feast of the Holy Name of Jesus. It was one of the few religious houses honored by the strains of the *Ecce Sacerdos.* He then addressed the assembled community, speaking of the lofty calling of the religious, and of the need of consecrated teachers. In conclusion he gave the papal blessing and before departing inspected the wing of the almost completed new building.

The papal delegate to the Eucharistic Congress in Montreal, Cardinal Vincenzo Vannutelli, toured many cities in the United States before his return to Rome. In Chicago he visited St. Stanislaus' School, conducted by the School Sisters of Notre Dame. Four thousand pupils were assembled in long rows to greet His Eminence. The gracious cardinal left his carriage and walked through the ranks, blessing the children as he passed.

The Superior General of the Congregation of the Most Holy Redeemer, Very Reverend P. Murray, while on a visitation tour in the United States, honored St. Michael's and St. Alphonsus' Schools in Chicago at the beginning of the scholastic year, 1910. He expressed his gratification at the work being done by the School Sisters. October 13, while in the East, the Reverend Superior also visited the Provincial House of the School Sisters at Baltimore. The students of the Institute of Notre Dame prepared a fitting program in his honor. The escutcheon of the Congregation of the Most Holy Redeemer, the papal colors, Maryland's colors, and Ireland's banners mingled in the tasteful decorations.

The continued increase in the number of missions in charge of the School Sisters, as likewise the immensity of the territory over which

these houses were scattered, made necessary the erection of a fourth province. For some time Reverend Mother Marianne, Commissary General, had viewed with favor the establishment of a provincialate at Mankato, in central Minnesota, but Archbishop Ireland preferred that the foundation be made in St. Paul, the archiepiscopal city. Eventually divine Providence interposed to settle the question. In the year 1910, the Lutherans of Mankato were erecting a women's college which a wealthy philanthropist financed. A number of energetic young men solicited his aid in building a Catholic institution to serve all classes of girls and young women. He responded generously and donated fourteen acres of land; this was followed by the action of the municipal authorities of Mankato and other benefactors. They purchased a larger piece of ground, forty-four acres in all, and offered it to the School Sisters of Notre Dame as site for a school. On the feast of Our Lady of Good Counsel, April 26, Mother Marianne inspected this property. The mayor and a number of prominent business men, waited on Reverend Mother to win her preference for the proposition. As the property lay on the outskirts of Mankato, partly within, partly without the city limits, the city government pledged itself to the construction of two streets and to the extension of the water system to accommodate the prospective institution. This would aggregate a saving of $10,000 to the congregation. Reverend Mother determined to accept this magnanimous offer, with the intention of erecting on Good Counsel Hill, as she named it, a new provincial Mother House and a high school for girls. On the nineteenth of August, 1910, she received from the Cardinal Protector in Rome, Angelo di Pietro, canonical permission for the erection of the proposed Mankato Province. At once, work was begun which required two years to finish.

The year 1910 brought unspeakable blessings to the sisters at St. Patrick's Parish, Neenah, Wisconsin. February 10, the Eucharistic Lord was brought into their chapel to remain permanently. The Sisters at St. Francis School, Milwaukee, received a comfortable new home the same year. The most pleasing apartment, the beautiful chapel, was dedicated to the Sacred Heart. Rev. Paul Siska, pastor of St. Stephens parish, Milwaukee, purchased a small home for the sisters in 1910. His Grace, Archbishop Messmer, gave the coveted permission

to have the Blessed Sacrament reserved in the tiny chapel. The parish school and church also were enlarged.

The hope of the superiors at Sancta Maria in Ripa, that the new wing under construction for the use of the candidates would be ready for dedication in the fall of 1909, was not realized until March 31, 1910. The early morning mass was celebrated by the chaplain, Monsignor Goller. The high mass of thanksgiving was offered at 8 o'clock by Monsignor Abbelen, assisted by Rev. B. Geers and Rev. J. F. Stevens. The chapel was crowded to capacity by priests and lay men. The presence of Reverend Mother Marianne, Commissary General, and the provincials from Milwaukee and Baltimore, Mother Philemon and Mother Sebastian, evidenced the united interests of the large religious family, the Congregation of the School Sisters of Notre Dame. At ten o'clock the ceremony of dedication was performed by the Most Reverend Archbishop J. J. Glennon. Afterwards His Grace addressed the community and the guests, and gave the Sacramental Benediction.

Three notable golden jubilees were celebrated in the St. Louis Province in 1910. Sister Mary Athanasia, a devoted teacher of the deaf mutes at Chinchuba, Louisiana, commemorated her fiftieth year in religion during the Easter holidays. Archbishop J. H. Blenk of New Orleans was present at the jubilee high mass. Reverend P. Bede, O.S.B. read the papal document in which the Holy Father granted to the jubilarian the apostolic blessing. The same year, Sister Mary Ulrica, who had spent forty-four years at Westphalia, Missouri, celebrated the completion of fifty years as a professed religious. She had the enviable record of seeing thirty of her former girls become members of religious orders, and a number of boys either studying in seminaries or standing as priests at the altar. The third golden jubilee was that of the founding of a mission. June, 1910, marked the fiftieth year of the sisters' labors in Washington, Missouri. The pastor and parishioners made every effort to render the event a commemorative one. Notable and most appreciated among the gifts was the refurnishing of the convent chapel. Nor were the departed forgotten on this occasion. The holy sacrifice of the mass was offered for all the sisters who had ever been stationed at the mission.

St. Joseph's Parish, West Allis, Wisconsin, had witnessed a rapid increase in the enrollment of its school children because of the prox-

imity of thriving industries which had brought to the city a number of expert workmen. It became necessary to provide more spacious accommodations, and accordingly a fine brick building, combination church, school and convent, was erected. On April 17, 1910, the Vicar General, Monsignor Rainer, dedicated it. On September 11, the same year, the new St. Joseph's School in Red Wing, Minnesota, was blessed by the Right Reverend Joseph Busch, Bishop of Lead, South Dakota. Bishop Busch was the son of the benefactor who had donated the lots for the school building and had given his own spacious dwelling to be a home for the sisters.

Prairie du Chien, Wisconsin, was the scene of a remarkable celebration on June 17, 1910, the two hundred and thirty-seventh anniversary of the discovery of the Mississippi River. At St. Mary's a new building in renaissance style had been in process of construction since the autumn of 1908. It was determined to combine the dedication of this building with that of a colossal Marquette statue which had been erected on the campus. The building was dedicated on June 16. The Right Reverend Monsignor Kramer, Vicar General, officiated at high mass in St. Catherine's Chapel. The sermon was delivered by Monsignor P. M. Abbelen, who had been a friend of St. Mary's for thirty-eight years. There were also present forty priests from surrounding towns and cities. After the dedication of the new building came the blessing of the Grotto of Lourdes in the park. This grotto is unique in many ways. Not only because of its beauty is it worthy of recognition, but more so as a gift to the academy by the architects, Heer and Son of Dubuque. Mr. Heer had decided to retire from active life as he was advanced in years, and determined that his last work should be a thank-offering for the success with which his long life had been blessed.

On the next day, June 17, a monument to the great Jesuit missionary explorer was unveiled. Father James Marquette, S.J., had floated in his birch bark canoe down the Wisconsin River and out upon the bosom of the mighty Mississippi on the seventeenth of June, 1673, two hundred and thirty-seven years before. At the bend formed by the two rivers stand two great Catholic educational institutions, Campion College, one of the many successful educational establishments in this country, which belong to the Fathers of the Society of Jesus, and

St. Mary's Academy, owned and conducted by the School Sisters of Notre Dame.

The day of unveiling had been proclaimed a holiday for the entire city. Banks, stores and shops were closed. The schools, public and private, sent all their pupils to participate in the procession. People from four neighboring states crowded the historic spot. The principal speakers were Rev. J. B. Theis, S.J., and Honorable D. W. Lawler, ex-Mayor of St. Paul, and son of John Lawler, founder of St. Mary's.

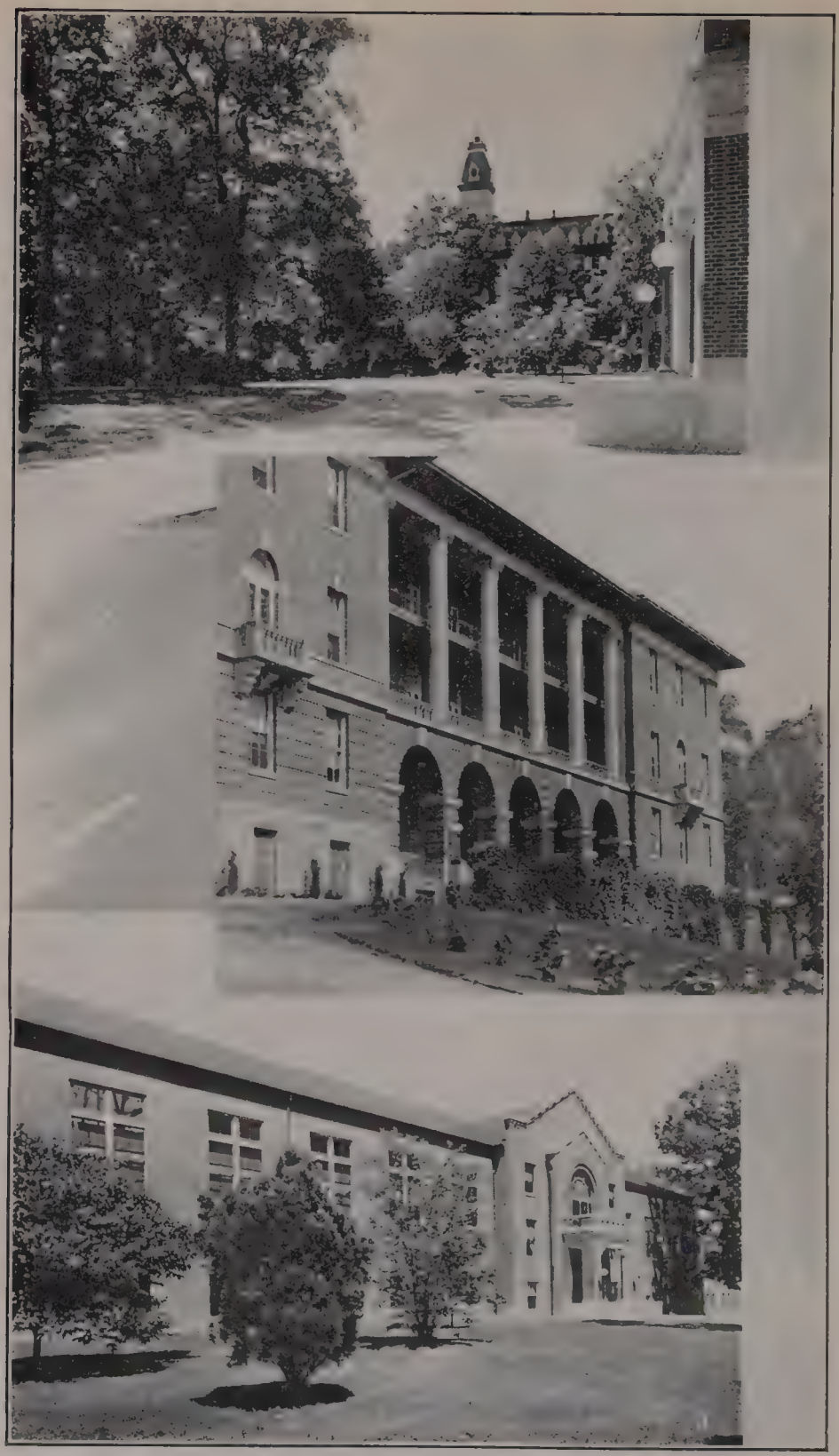
The Marquette statue was the gift of friends; the column was donated by the Chicago, Milwaukee and St. Paul railway company; the base, foundation, and cost of labor in erection were the gift of the Prairie du Chien Business Men's Association. The expenses amounted approximately to $5,000. The nine-foot statue, of masterly sculpture, rests on the twenty-foot Corinthian column; including pedestal and capital, the monument rises forty-two feet. In his right hand, Père Marquette holds a crucifix; his left points to the Father of Waters flowing majestically at the foot of the hill. The monument might truly be called "The Watchman of the Mississippi,"—the watchman of the river which the priest-hero himself named the River of the Immaculate Conception.

Right Reverend Monsignor Francis de Sales Goller, pastor of SS. Peter and Paul's Parish, St. Louis, served the Mother House at Sancta Maria in Ripa as chaplain from the time of its dedication in 1895 without remuneration of any kind. During these fifteen years, the aged prelate had daily made the street car trip from his parochial residence to Ripa. In all those years he had ever proved himself a sagacious counsellor to the superiors and a fatherly director to all the inmates of the house. He was unflagging in his interests and tireless in his efforts to further the spiritual and temporal welfare of the Congregation of the School Sisters of Notre Dame. The sisters had taught in SS. Peter and Paul's School since 1859, and in assuming the burden of the chaplaincy at Ripa in addition to his parish labors, he evidenced a practical appreciation of their long service to his own people. At the age of seventy-nine, he succumbed and passed to his supernal reward on the eighteenth of August, 1910.

September 2, the sisters began class work in the parish of St. John de Nepomuk, Winona, Minnesota, at the request of the newly con-

secrated Bishop, Right Reverend P. Heffron. Rev. J. P. Wagner, pastor of St. Joseph's, Cresco, Iowa, petitioned for School Sisters in 1910. As an inducement he emphasized the fact that five of his own sisters had joined their congregation. His plea could not be refused, and accordingly three sisters began school there on September 5. The next day three sisters opened St. Casimir's School, Kenosha, Wisconsin. Rev. M. P. Louen, pastor of St. Louis' Parish, Besancon, Indiana, earnestly besought the superiors at Milwaukee to send sisters to take charge of his school. On September 10, 1910 sisters left the Mother House for this important undertaking in Besancon. September 12, classes were begun. A few days later, September 19, St. John's School, Oshkosh, Wisconsin, welcomed the School Sisters, come to conduct the school at the express wish of Right Reverend Bishop Joseph Fox of Green Bay. He had asked this favor as a name day gift, March 19, 1910. Another bishop, Right Reverend P. J. Muldoon of Rockford, Illinois, requested sisters for St. James' School, Belvidere, Illinois. The pastor of St. James' Church, Rev. J. Joyce, went to the Mother House at Milwaukee to secure Mother Commissary's promise. It was possible to grant his request and sisters were sent September 19. November 6, Bishop Muldoon visited Belvidere, administered the sacrament of confirmation and dedicated the new school. In the Baltimore Province only one school was opened in 1910. Rev. N. M. Wagner, pastor of St. Matthias' Parish, Brooklyn, New York, had repeatedly applied for sisters. Finally, August 29, 1910, teachers departed for this mission. They found a comfortable convent home, neatly furnished, awaiting them. The St. Louis Province opened two schools. The Rev. H. Kellersman welcomed three sisters to Koeltztown, Missouri, September 2. New Athens, Illinois, also received religious instructors for the first time in 1910.

Mother General M. Innocent, on the occasion of her tour through the United States shortly before her death, visited Holy Angels' Institute, Fort Lee, New Jersey. She was struck with the poverty of the sisters' dwelling, and expressed the wish that they be better housed. Due to a lack of the necessary funds, there was some delay in giving the sisters relief, but in March, 1908, Reverend Mother Commissary and Mother Provincial M. Evangelista were present when ground was broken for the new building. On the third of October, 1910,



1. Notre Dame Preparatory College
2. Front view of Notre Dame College
3. Le Clerc Hall, containing Notre Dame Gymnasium and Conservatory of Music

Bishop O'Connor of Newark, attended by several of the local Monsignori, dedicated the splendid new structure overlooking the Hudson from a height of three hundred seventy-five feet. At the pontificial high mass, the Right Reverend Bishop preached on Christian education, and eulogized the work of the School Sisters of Notre Dame.

The year 1910 is notable in the history of Notre Dame of Maryland. The existing buildings did not supply sufficient accommodations for the grade school, college preparatory, and college. Accordingly, the superiors determined to erect a new college building. Ground was broken in January. May 1, His Eminence, Cardinal Gibbons, assisted by the rector of the Catholic University, Washington, D. C., and other professors from the same university, laid the cornerstone. Reverend Dr. Griffin, Dean of the School of Philosophy at the Catholic University, gave an appropriate address on the value of higher education for young women. Cardinal Gibbons concluded the ceremonies by a few sincere words of commendation of the teachers of Notre Dame. He said Notre Dame of Maryland was an ideal school for girls, from kindergarten through College. The new building is situated on a charming elevation which affords a pleasing view of Charles Street Avenue and beyond. Every effort was expended to make it a model in regard to safety, comfort and beauty. Its students are unanimous in asserting that it is an ideal home institution which prepares young women to contribute their best to the social world and still more to the higher calls of home life.

Mother Provincial M. Petra having served for three terms as Provincial Superior in the St. Louis Province an election was called on December 9. Rt. Rev. Msgr. O. J. S. Hoog, Vicar General of the Archdiocese of St. Louis presided. The election resulted in the choice of Mother M. Apollinaire as Provincial, Mother Petra as her first assistant, and Sister M. Teresa as second assistant. Mother Apollinaire had for thirty years labored in Chatawa as local superior, except for a brief period during which she served as an assistant to the Commissary General in Milwaukee. The installation was held in February, following the election.

1911 The need of a resident chaplain at Sancta Maria in Ripa, St. Louis, had existed for some years. After the death of Monsignor Goller in August, 1910, the archbishop was peti-

tioned to make an appointment to fill this vacancy. With much satisfaction the sisters received notice that Archbishop Glennon was sending as spiritual director, Rev. Henry S. Kister, one of the most energetic priests in the archdiocese. He assumed his duties at Ripa on the fifth of February, 1911.

During the spring session of the state legislature in Jefferson City, Missouri, the capitol was destroyed by fire. The legislators sought other quarters in which to carry on the business of the session. St. Peter's Parish, wherein the School Sisters of Notre Dame teach near the site of the capitol, offered its school building to the law makers. The proposition was gratefully accepted, and a note of thanks was tendered and inscribed in the records. The regular classwork was carried on in the basement of the church.

The administrative board of St. Joseph's Orphanage in New Orleans acquired in 1911 a farm at Ponchatoula, Louisiana, fifty miles north of the Crescent City. The farm furnished vegetables for the orphanage, and was stocked for dairy purposes to supply the institution with milk and butter. What produce was over and above that which served the personal needs of the orphans and sisters would be a source of income, supplementing the inadequate benefactions which were the sole support of the neglected little ones. Boys from the orphanage were employed on the farm, under the supervision of a capable and trustworthy superintendent. That the enterprise was worth while, has been proved by its success in past years.

The year 1911 brought three more schools to the charge of the School Sisters in the Province of Milwaukee. The first of these was St. Ambrose School, Chicago, opened January 30. At the request of the pastor, the Rev. W. M. Foley, three sisters began classes in a well-equipped modern building. Reverend Father Beccherini, pastor of the newly founded parish of St. Francesco, Detroit, Michigan, likewise sought and obtained sisters. Two hundred and twenty-five children registered on September 11. The third school to be opened was St. Joseph's in Grenville, South Dakota. Rev. J. Wojtowicz, pastor of St. Joseph Parish, had perseveringly asked for religious teachers, and the superiors were able to grant his request in November, 1911. The sisters in the East found it possible to accept one school in this year. Cardinal Gibbons requested religious teachers for Bel Air,

Maryland. Accordingly, three sisters left Baltimore for this new field of labor. Honorable Judge Norris donated to the parish his residence in Bel Air, on condition that it would be converted into a Catholic school. This had been done and the school was ready for occupancy on the arrival of the sisters. The St. Louis Province also, accepted only one school in 1911. St. Anthony's is a small country mission five miles outside of Quincy, Illinois. The Franciscan Fathers are in charge of the parish.

A new and important enterprise was inaugurated in the St. Louis Province at the beginning of the scholastic year, 1911-1912. This was the establishment of diocesan high schools for both boys and girls. The need of such institutions was pressing. Many Catholic boys and girls were denied the benefit of higher education because their parents could not consent to send their children to a public high school, and the vast majority were financially unable to afford their children the advantage of a private school education. The Archbishop, Most Reverend John J. Glennon, determined to overcome the existing difficulties, and, in cooperation with the energetic superintendent of Catholic Schools, Rev. A. V. Garthoeffner, succeeded in opening three small high schools in September, 1911. These were tuition free, to the eighth grade graduates of the parochial schools of the diocese. The Boys' High School was entrusted to the Brothers of Mary. At the request of Archbishop Glennon, the School Sisters took charge of one school for girls; the other was given to the Sisters of St. Joseph of Carondelet. These schools were named respectively, "Kenrick," "Rosati," and "Kain," so named for the first three bishops of St. Louis. Since no buildings were immediately available, the pastors of three St. Louis parishes granted the temporary use of rooms on their school premises. Rev. F. G. Holweck, pastor of St. Francis de Sales' Parish, extended hospitality to the new little "Rosati High School." This was, from the beginning, independent of the parochial school already existent, and enjoyed its own principal, under the immediate jurisdiction of the diocesan High School Association. The large enrollment of girls soon necessitated more spacious quarters, and accommodation was found in the old St. Vincent's Orphanage which stood idle at the corner of Grand and Lucas, in the heart of St. Louis. The pupils from Rosati and Kain high schools were assembled in this

building, and the institution was henceforth known as "Rosati-Kain High School." Both communities, Sisters of St. Joseph and School Sisters of Notre Dame, continued to teach in this institution. Its consistent progress over a period of seventeen years has resulted in a magnificent new structure which accommodates over seven hundred Catholic girls of high school age. And still it is not sufficiently large to fill the growing needs of the archdiocese. The present building is located near the new Cathedral of St. Louis.

The sisters, at a number of missions in the various provinces, received, in 1911, the comfort of new homes. As was natural, the faculty of the schools increased from year to year, and consequently living-quarters in many instances were over-crowded. Among those who were relieved were the sisters in the Sacred Heart Parish, Grand Rapids, Michigan; at St. John's, Marshfield, Wisconsin; at St. Francis Xavier's, Superior, Wisconsin; at St. John de Nepomuk's, Milwaukee, Wisconsin; at St. Peter's, Philadelphia, Pennsylvania; at the Holy Family School, Rochester, New York; at St. Aloysius School and at St. Hedwig's, St. Louis, Missouri, and at St. Francis' School, Quincy, Illinois. The conveniences of a new school were enjoyed by pupils and teachers in the parishes of Mater Dolorosa, St. Louis, Missouri, Sacred Heart, New Orleans, and St. Ludger, Germantown, Missouri.

The rapid increase in the enrollment of pupils in Perpetual Help School, St. Louis, also necessitated a larger school building. This was provided in 1911. In Linn, Missouri, the number of pupils outgrew the old quarters. School and convent were in one building; but a new school and auditorium were erected, and the old building was rearranged as a dwelling for the sisters. The mission in Texarkana, Texas, was but two years old when it was found expedient to enlarge the premises. The former classrooms were then assigned to the use of the sisters and the boarding pupils. The vast and constantly increasing Catholic population of Texas offers a wide field of opportunity to Catholic educators.

August 15, 1911 was a joyous date for all the inhabitants of St. Anthony's Orphan Asylum, Baltimore, Maryland, for on that day the "mother of the house," Sister Superior Mary Cyrilla, celebrated her golden jubilee. The Very Reverend Provincial, F. A. Litz, C.SS.R., celebrated solemn high mass. In the afternoon the orphans rendered

a fitting program, climaxed by the presentation to their loved superior of a purse of fifty dollars, their savings of many days.

In 1911 the School Sisters at Teutopolis, Illinois, also celebrated the fiftieth anniversary of their settlement in that thriving place. The Reverend Franciscan Fathers and the grateful people made the day a festive one. The sisters at Burlington, Wisconsin, longed to celebrate quietly the fiftieth anniversary of the founding of their mission, December 10, 1911. The pastor and parishioners planned otherwise. The festivities began with solemn high mass. The celebrant, Rev. T. Jacobs, the deacon, Rev. B. Klein, the subdeacon, Rev. J. Weiker, and the master of ceremonies, Rev. P. Dreis, were sons of the parish and former pupils of the sisters. Men and women, from the far past to the present, who had once attended St. Mary's School, thronged the church, to demonstrate their loyalty and gratitude.

In the same month, the sisters at St. Charles, Missouri, commemorated their golden jubilee in much the same way as did their northern sisters. Undoubtedly, their greatest joy was to receive as a jubilee gift, a new altar and vestments for the convent chapel.

The feast of the Holy Guardian Angels, October 2, 1911, witnessed another provincial election in the Baltimore Mother House. Reverend Mother Commissary was present at the election, presided over by the rector of St. James' Parish, the Very Rev. Henry J. Otterbein, C.SS.R., whom the Cardinal delegated as his representative, since he could not be present. By unanimous vote, Mother Sebastian and her assistants, Sister Elise and Sister Materna, were retained in office for another term.

1912 The year 1912 was a momentous one for the European sisters. Since 1880 the Rt. Rev. Msgr. Frederick Friess had been Spiritual Director to the School Sisters of Notre Dame in Europe. During that time he had acted as counselor to four Mothers General. Now, at the age of eighty-two, infirmity and partial blindness induced him to tender his resignation. This he did on the occasion of his diamond jubilee, August 10, 1912. This occurrence was of special interest to the American sisters, as the venerable jubilarian was especially dear to them.

Father Friess' saintly spirit was manifested in his written farewell to the sisters:

"On this occasion, I consider it my duty to express to the sisters my thanks for their every act of kindness, for their gracious cordiality, and for their appreciative attitude toward me. Much more do I thank them for the consolation and holy joy I have experienced because of the fidelity with which not only the sisters in the Mother House, but also those on the missions, have walked the self-sacrificing but blessed path of religious perfection, and have pursued the arduous, though compensative, labor of Christian education.

"I would invite you to adhere with inviolable integrity to the unity of the congregation, in fidelity to your holy vows, and in accordance with the spirit of your constitutions.

"Praised be Jesus Christ!

"Your loyal Spiritual Director,
"Frederick Friess."

In compensation for this deprivation which the inexorable law of old age had caused the congregation, Providence gave to the sisters as their new spiritual director, the Rev. Doctor Rudolph Gerg. As principal of the young ladies' Normal Training School conducted by the Ursulines in Landshut, and of the girls' high school in the same place, Dr. Gerg had proved himself a power in the educational field. His appointment to the important office of Spiritual Director of so important an organization of educators was looked upon as a new evidence of the loving disposition of the Divine Friend of little ones toward the School Sisters.

In America the most important event of the year was the convening of a General Assembly in the Milwaukee Mother House, during the month of April, for the purpose of forming a new commissariat. This was rendered necessary by the fact that both the Commissary General and the Mother House superior had served their terms of office, six years. As a result of the election, Mother Marianne and Mother Philemon resumed their labors as Commissary General and Mother Provincial respectively, the latter retaining her two former assistants. The assistants to the Commissary were Sister M. Stanislaus Kostka, Sister M. Agnes, Sister M. Justa and Mother M. J. Baptist.

Fifty golden years had elapsed since the School Sisters assumed charge of St. Michael's School, Chicago; the Rector, Father Nicholas Klein, C.SS.R., announced that there would be a church festival to commemorate the coming of the sisters. The guests of honor were Msgr. P. M. Abbelen, the Commissary General, Mother Marianne, the former superior of the mission, Sister M. Tolentine, and many sisters from the neighboring schools.

The second event of far-reaching importance to the congregation was the dedication of a new Mother House and academy in Mankato, Minnesota, and the forming of the Mankato Province. On the eighth of September, with the permission of Bishop Heffron of Winona, Msgr. P. M. Abbelen celebrated mass in the temporary chapel, in the presence of Mother Commissary, Mother Philemon, and a number of sisters. At the elevation, the coming of the Eucharistic Lord was announced by the ringing of the new St. Joseph's bell. This thousand-pound bell, the gift of Father Abbelen, had been blessed by the Very Rev. A. Hartmann, S.J., on the feast of the Precious Blood, the first Sunday of July. Two days later the building was solemnly dedicated. At nine o'clock in the morning of September 10, began the procession through the convent corridors. The *Miserere* was chanted during the blessing of the rooms by the diocesan bishop, Rt. Rev. P. Heffron of Winona. The initial ceremony was followed by a solemn high mass, after which the Bishop wished the sisters every blessing and success for the Mother House and academy.

Other dignitaries present were the Right Reverend Bishop Trobec of St. Cloud and Msgr. A. Plut of Shakopee, together with more than thirty-five priests. The Milwaukee Mother House was represented by the Assistant Commissary General, Sister M. Stanislaus Kostka, and the St. Louis Province by Mother M. Petra; on account of illness, Mother Sebastian of Baltimore was unable to attend.

The new Mother House is located on a high hill, with a fine view of the city of Mankato and the valley of the Minnesota River. The building is four-storied, the style of architecture solid and unostentatious. The rooms and corridors are spacious, well-lighted and ventilated, and the structure, modern and well-equipped, is fire-proof throughout.

While the chaplains and the superiors of the Milwaukee Mother House were still engaged in business pertaining to the organization

of the new Mankato Province, a telegram announced that Mother Ernesta, Ex-Commissary General, had died that morning a few minutes before seven o'clock. Preparations were immediately made to return for the funeral.

A brief sketch of Mother Ernesta's life will no doubt be of interest to the sisters of the congregation as well as to her many friends throughout the country.

Her home was in Boston, Massachusetts, where her parents were members of the Holy Trinity parish, then in charge of the Fathers of the Society of Jesus. She attended a public school as there was no Catholic school. Indeed, there were few Catholic schools anywhere in the United States at that time, 1840, owing to a lack of Catholic teachers. The little Elisabeth studied diligently, and possessed of fine talents, made rapid progress. When scarcely eighteen years of age, the pastor of the congregation induced the pious and cultured young lady to accept the position of teacher in the upper class in the new parish school. She had no difficulty in winning the confidence of the parents and children, hence she directed the school and also the Young Ladies' Sodality with marked success. For a long time, deep in her heart, Elisabeth harbored a secret desire to serve God in a religious congregation. As she could not easily find a substitute to take her place, her wish remained unfulfilled for years. At length, in the month of August, 1859, she obtained admission into the Milwaukee Mother House and in the following year, January 12, 1860, with seven other postulants, received the habit. She received the name of the saint whose feast is celebrated on that day, St. Ernestus. In August, 1861, she made her temporary vows. During the first years of her convent life she taught one of the advanced classes in St. Mary's Day School, and later, became principal of the school. To this day her memory is held sacred by many grateful patrons in Milwaukee.

In 1868 Mother Ernesta pronounced her final vows. Soon after, the duties of secretary to Mother Caroline were added to her well-filled daily program. For this position she was eminently fitted, not only on account of her special skill as a writer and her elegant style, but still more because she could be trusted with confidential matters which to her were always sacred. Without doubt these qualifications and also her conscientiousness influenced Mother Caroline to recom-

mend her as a possible successor. She had been an indefatigable and loyal assistant. The chapter sisters, realizing the merits of Sister M. Ernesta, in 1892, unanimously elected her Commissary General. During the first year in office, Mother Mary Margaret, second Superior General of the School Sisters, died. Mother Ernesta traveled to Europe, therefore, to take part in the election of another Mother General. The choice fell upon the well-loved Mother Mary Herman Joseph, who soon after paid a visit to her spiritual daughters in America. Although whole days were sometimes devoted to important work, the late evening hours found Mother Ernesta in prayer before the tabernacle. Many a time she made the Way of the Cross late at night, and begged the suffering Savior for strength and courage to carry her heavy burden.

The good Mother combined the spirit of true penance and self-denial with deep Christian piety.

Her health had been impaired by a fall and the infirmities of old age, yet she still observed to the letter the fasts prescribed by the Church. Only after she had become assistant to Mother Clara, and the latter had urged her to mitigate these fasts, did she do so.

Her eightieth year unmistakably showed the general debility of the good Mother, as she was wont to be called. Though her room was unspeakably dear to her, as she had occupied it for many years, shortly before her death she asked to be taken to the Infirmary, saying: "Where all my sister companions have died, there, I too, wish to die." Her request was granted, and to the happy patient was assigned a room a few feet from the Adoration Chapel. One day, she remarked to her nurse: "Mother Caroline is ringing the bell for me; I must go to her, but not yet. I must suffer a long purgatory." The nurse replied that she could suffer her purgatory here in this world, and she answered: "Yes, that is true, with full resignation to God's holy will."

In the beginning of September, the Rev. Father Abbelen administered the last sacraments. A few days later, near midnight she was stricken with paralysis. Her condition grew gradually worse. The day before her death, September 20, looking at the crucifix she said pleadingly: "O my God, what has happened to me?" The nurse explained her condition and, as if to reassure her of God's presence and love, made an act of contrition and a spiritual communion. When

the morning Angelus rang, at a quarter before five o'clock Mother quietly began the prayer, but after the first Ave, lapsed into a comatose state, in which she remained until shortly before seven the same morning, when she slept calmly and peacefully in the Lord. The remains of the saintly Mother lay in state in the Mater Dolorosa Chapel until the twenty-sixth, on which day solemn obsequies were held in the Convent Church. Former pupils of St. Mary's Day School attended. The chaplains and several other priests accompanied the remains to Elm Grove. There under the shadow of the cross, at the side of the saintly Mother Caroline, now rest the mortal remains of good Mother Ernesta. Fitting it is that she who for more than thirty years sat at the same writing-table with Mother Caroline, loyally and devotedly shared her joys and sorrows, who supported her through seven long months of suffering, should lie in close proximity to her tomb to await the resurrection.

Shortly after school opened on Good Counsel Hill, as it was henceforth to be known, the institution was visited by four hundred Catholic men of Minnesota, then at a convention in Mankato. Seventy automobiles were parked on the convent grounds. The visitors were heartily welcomed by teachers and pupils, and escorted through the building and the premises. Before their departure the gentlemen unanimously declared their admiration of all they had seen. In their opinion Good Counsel Hill is an ideal place for a school and convent.

At Lismore, in the southwestern part of Minnesota, the reverend pastor of St. Anthony's Parish was in a dilemma regarding his school. The community of sisters in charge had resigned late in the vacation. His application for School Sisters was seemingly without success, until two convalescent sisters at Mankato offered their services. The pastor hired a maid for the housework. The school was opened September 23, and ninety pupils presented themselves.

The sisters opened a school at Lonsdale, Minnesota, a Bohemian settlement between St. Paul and Mankato, on November 14, after years of patience on the part of the pastor. Sixty-three pupils were enrolled on the first day.

In the Milwaukee Province the school at Chilton, Wisconsin, was discontinued. Two other schools were soon afterwards called into existence, one at Cudahy, Wisconsin, a suburb of Milwaukee, and the

other at North Milwaukee, in Holy Redeemer Parish. The former was opened September 4 and the latter on the tenth. In Cudahy, the Rev. F. Tausl had recently been given the charge of St. Joseph's Parish. His first thought was to provide a Catholic education for the tender ones of his charge. The first enrollment of sixty pupils soon rose to seventy-seven. Today, 1928, the school registers approximately five hundred pupils.

The church of St. Benedict the Moor, Milwaukee, Wisconsin, in the parish for colored people, was in charge of the Reverend Capuchin Fathers. For three years the School Sisters had given catechetical instructions every Sunday to the poor colored children; finally the petition of the Fathers was granted, and two teachers were assigned to St. Benedict's. They were obliged daily to make the trip from the Mother House. Only eight children were present on the opening day, but this number soon increased to twenty. The sisters shared their simple noonday repast with the hungry little ones, and spent the recreation hours in efforts to improve the clothing and general physical condition of their needy pupils. This school continued to grow. The School Sisters were withdrawn and the Sisters of St. Dominic from Corliss, Wisconsin, assumed charge. They now have a large boarding school for colored children on the premises enclosed by State and Tenth Streets, Milwaukee. These sisters are successfully training nearly three hundred pupils at the time of this writing, 1928.

To the Holy Redeemer's School, Milwaukee, the Rev. Andrew Kunny welcomed the School Sisters on September 10. As the school building which was also to house the sisters, was not quite completed, classes were opened in the church. Two months later, November 10, they moved into their new quarters.

The year's activities in the Baltimore Province included the erection of new buildings for the sisters in three parishes. One of these was at St. Mary's, Govanstown, Maryland, whose teachers had hitherto received hospitality at Notre Dame of Maryland. At Saint Savior's Parish, Brooklyn, New York, a home nearer the school building was provided. The same kindly pastor likewise purchased for the sisters a vacation home in Spring Valley, New York. The able pastor of SS. Peter and Paul's Parish, Rochester, New York, sold his church property and bought an entire block in a more desirable locality. He erected

thereon a church and rectory, a school and a convent, furnished with every modern convenience. At the close of the school in June, the sisters moved into their new domicile.

The three new missions established in 1912 were: Corpus Christi School, Baltimore, opened August 29; St. John's School, Watertown, Connecticut, August 30; and Holy Name of Jesus School, Providence, Rhode Island, September 6. The first of these establishments had been requested by Cardinal Gibbons. At Watertown the pastor had long waited for the fulfillment of his desire for parochial school teachers. This was likewise the case at Providence. In both cities comfortable homes awaited the arrival of the School Sisters.

The crowning event of the year occurred on September 8, our Lady's birthday, when the Baltimore Juniorate was established. The far-reaching effects of this event are making themselves felt to-day, for a steady stream of members annually enters the congregation through this channel.

The Baltimore Province suffered a deep loss in the death of Mother Provincial M. Sebastian on the twenty-fifth of October. Exhausted by the strenuous labors of the summer, Mother Sebastian nevertheless curtailed none of her contemplated activities, but began at once to supervise the opening of schools. No one dreamed that her final summons was close at hand. When illness overtook her, it was deemed advisable to remove her to a hospital. Shortly before her death, Mother Commissary, who had been apprised of her critical condition, arrived in Baltimore, but it was too late. The suffering provincial was beyond the need of human consolation and without regaining consciousness, passed peacefully to her eternal reward. Mother Commissary remained in Baltimore until after the obsequies, which were held with the customary solemnity. The beauty of Mother Sebastian's grave in the cemetery at Notchcliff, Maryland, is a constant memorial of the affection and gratitude of the surviving sisters. Her tomb is thickly covered with English ivy.

Turning to the St. Louis Province, we note that the year 1912 was marked by several outstanding calamities. The first of these occurred on the fourth of January, when St. Peter's Cathedral in Belleville, Illinois, was completely destroyed by fire. Shortly after six o'clock in the evening the fire alarm was sounded. Flames burst from the

ST. MARY'S COLLEGE
Prairie du Chien, Wisconsin

ORIGINAL BUILDING
1872

roof. When the fire department arrived, it was discovered that a valve in the water tower was frozen, and it was some time before the hose could be used. Meanwhile the fire raged in the interior of the church. The Blessed Sacrament, and the sacred vessels and vestments had been quickly removed to safety, and all efforts were concentrated on saving the building. Had the tower collapsed, the convent also might have been damaged. The sisters telephoned to Milwaukee and to Sancta Maria in Ripa, soliciting prayers. The danger was averted. All night long the convent, guarded by faithful neighbors, was open to the men of the fire department, who at intervals staggered in for a few moments' rest, to dry their garments and brace themselves with hot coffee. Regarding the loss of the building, the venerable Bishop Janssen expressed himself as follows: "The Lord permitted it, His will be done! Now we will rebuild the cathedral more beautiful than ever."

On the sixth of January the mission in West Burlington, Iowa, was visited by a similar calamity. Within an hour, the church, school, and convent were completely destroyed by fire. Reconstruction was immediately undertaken and soon all was again running smoothly.

During this spring the city of Cairo, Illinois, was seriously threatened by the overflow of the Mississippi and Ohio Rivers. Situated at the confluence of these two mighty streams, Cairo is annually menaced by floods. Flood stage was at that time officially placed at forty-five feet, although many of the streets were elevated only forty feet. As far back as 1867 the records indicate that frequently the waters rose to fifty-one feet, and in 1883 they had even reached over fifty-two. The latter, however, was the extreme, and the inhabitants of Cairo felt absolutely safe behind their fifty-four-foot wall. But in 1912 the Ohio reached the grim height of fifty-four feet, and the raging waters flowed even with the top of the wall. Only a rampart of sandbags placed along the levee prevented an overflow into the town. A constant guard and patrol was maintained; all the men and boys of the city were pressed into service, working in shifts. Most of the women and children had been removed to neighboring towns, but the sisters, whose convent was situated on an elevation in the city and was consequently not greatly endangered, preferred to remain. From Palm Sunday until Easter, Cairo daily expected to be swept away, but the watchers were unre-

mitting in their care and were finally rewarded by the sight of the receding waters.

Again in the year 1913 Cairo passed through a crucial stage, even more harrowing this time. The waters rose to nearly fifty-five feet. But since the time of which we write, by means of government appropriation, Cairoites have protected themselves behind a sixty-foot protective levee which they feel can resist their two great rivers.

The distressing events of the spring of 1912 were supplemented in September by the joyous celebration of two golden jubilees, one at St. Mary of Victory Parish, St. Louis, and the other at Fort Madison, Iowa. The former was marked by a complete renovation of the sisters' house, and the latter by a new dwelling.

September also witnessed the founding of three new missions, in Geneva, Nebraska, in Cobden, Illinois, and in San Antonio, Texas. The first two were opened in response to urgent requests of the reverend pastors. Both are small country missions. The call to labor in San Antonio was an unexpected but very persistent one. Out of regard for the pastors of the parish, the Redemptorist Fathers, who have proved themselves faithful friends from the early days of the sisters' arrival in America, Mother Provincial appealed to the Commissary General to aid her in providing the necessary number of teachers who subsequently opened St. Gerard's School in one of the oldest cities in the state of Texas.

The month of August, 1912, brought from a distinguished bishop an exceptional request for educational help for his diocese. Although accustomed to pleas of all kinds, the superiors were at first not a little perplexed on receiving the following letter from the Rt. Rev. Regis Canevin, Bishop of Pittsburgh, Pennsylvania.

The Chancery, 1018 Epiphany Street,
Pittsburgh, Pennsylvania,
August 13, 1912.

Very Rev. Mother Marianne,
Com. Gen. S.S.N.D.,
Milwaukee, Wisconsin.

Dear Mother Marianne:

I write to ask if you will not in your charity let us have a capable Polish sister for at least two years, to be superior and

mother of novices for a band of twenty-three or more young Polish sisters, who are now in Donora, Pennsylvania, in this diocese, without a head.

They belong to a community called the Sisters of the Holy Ghost, established in Russian Poland some years ago, but now suppressed and abandoned.

I feel that if you will lend us for at least two years one of your older Polish sisters who knows English, the little community will get a start, and with God's blessing will do good service to Holy Church in the diocese. Of course it is understood that the sister who comes will receive the ordinary stipend paid teachers in the parish schools, and would have all the help which I could give her in the work of training the sisters, who seem very well disposed and ready to welcome a Mother who will come to their assistance.

Yours sincerely,
Regis Canevin,
Bishop of Pittsburgh, Pennsylvania.

To this letter, the Commissary General, Mother Marianne, replied:

Mother House, S.S.N.D.,
Milwaukee, Wisconsin,
August 19, 1912.

Rt. Rev. F. R. Canevin, D.D.,
Bishop of Pittsburgh.

Esteemed Right Reverend Bishop:

Realizing the great need of teachers for the Catholic Polish parochial schools, we have favorably considered your request; we hope thereby that the good which, through a scarcity of sisters, our own congregation is unable to do, may be accomplished by the community in which Your Lordship is so deeply interested.

Before making definite arrangements, I should like to confer personally with you. Since important duties demand my presence at home until after the middle of September, I beg Your Lordship to send a delegate to Milwaukee before the end of August, so that we may arrive at a clear understanding of what will be required.

As we do not send out one of our community alone, it will be necessary to appoint a companion who will serve as an assistant to the sister in charge and cooperate with her in this work of charity.

Rest assured, Right Reverend dear Bishop, that we shall do all in our power to help you in the foundation of a good Polish sisterhood for your diocese.

Praying God to aid our humble efforts, and begging Your Lordship's episcopal blessing for myself and our community, I am

Sincerely yours in Christ,
Mother Marianne,
Com. Gen. S.S.N.D.

It is not difficult to imagine the relief and pleasure which the Commissary's letter afforded the anxious bishop. At once he offered the following plan for the inauguration of his great work.

Bishop's Residence,
Pittsburgh, Pennsylvania.

Very Rev. Mother Marianne,
Com. Gen. S.S.N.D.,
Milwaukee, Wisconsin.

Dear Mother Marianne:

I am exceedingly pleased at the spirit of charity and zeal which your letter manifests. If possible, I would go to Milwaukee myself this week, but the annual retreat forbids my departure, and no one else understands the situation sufficiently to make it clear to you. Let me suggest that you send the two sisters on at once to see the little community, and then report to you. I wish to be guided in this matter by the judgment of the sisters whom you will send rather than by my own ideas. . . .

It is to be understood that the sister whom you send will be the Mother Superior, and that I shall be ready to give her any assistance which she may need to strengthen her authority. It is also understood that the expenses of the sisters who will come to investigate the situation and report to you will be paid by me.

Asking your prayers,

Yours sincerely,
Regis Canevin.

August 24, 1912.

One is naturally surprised to learn with what dispatch the undertaking was begun, the more so as it was totally unexpected. The first week of September the two missionaries bade farewell to their own community to begin an enterprise which was without precedent in the annals of their congregation.

The Lord's work brooks no misgivings, and with high hopes they entered on their duties the first week of September.

Bishop's House,
Pittsburgh, Pennsylvania.

Very Rev. Mother Marianne,
Com. Gen. S.S.N.D.,
Milwaukee, Wisconsin.

Dear Mother Marianne:

Sister Mary Ladislaus and Sister Mary Allowine reached Pittsburgh on Friday, and Saturday they were installed in their new offices. I shall allow them to tell the story from their point of view. And after a week or two of experience they will be better able to give an account of the little community which they have undertaken to instruct in the science of the saints as well as in the art of teaching the secular branches. We can then come to a definite understanding as to compensation for the services and so forth, which I am sure can be easily arranged on a satisfactory basis.

Thank you, dear Mother, for your charity. I have never found any one who grasped the full meaning of an unusual request so readily and responded with so great faith and hope as you and your community; and whatever the outcome, you and your sisters will always have my grateful esteem.

I will be thankful for a copy of your rule, that the rule of the sisters may be recast in conformity with it. With my blessing,

Yours sincerely,
Regis Canevin.

September 9, 1912.

Provincial House, S.S.N.D.
Mankato, Minnesota,
September 21, 1912.

Rt. Rev. F. R. Canevin, D.D.,
Bishop of Pittsburgh.
Right Reverend dear Bishop:

Your letter of September 9 reached me at Good Counsel Hill, where the new Mother House was dedicated on the tenth.

I am very thankful to you for the kind reception accorded to our sisters, and for the personal introduction you gave them to the community confided to their charge. Thus far I have received only an account of their arrival and first impressions.

I trust that by this time you have received the requested copy of our rule. Our constitutions forbid us to deliver it to other communities, so I have directed the sisters to instruct their charges according to the spirit of our rule in the general principles of religious life.

Mother Ladislaus will be grateful for any suggestion on your part, and will feel free to consult you in her doubts and difficulties.

That God may bless and prosper the good work you have undertaken for His greater glory and the good of souls, will be the prayer we shall offer in our Chapel of Perpetual Adoration.

Yours sincerely in Christ,
Mother Marianne, S.S.N.D.

The congregation of the Sisters of the Holy Ghost, whose Mother House is at Donora, Washington County, Pennsylvania, in the Diocese of Pittsburgh, was organized into a religious community in 1913. Here might be related, if space permitted, many interesting and edifying facts which would redound to the glory of God and the honor of these good sisters. Suffice it to state that the community was thoroughly organized and formed on true religious lines. The two Sisters of Notre Dame remained with them at the Mother House in Donora, Pennsylvania for six years, directing their studies, supervising their pedagogical methods, and strengthening their efforts to attain a firm footing in the ranks of recognized educators in the Diocese of Pittsburgh.

Ten years have elapsed since the Sisters of Notre Dame bade farewell to their spiritual protegees in 1918, and returned to their own

community. Since then the blessing of God has been with the new foundation of the Sisters of the Holy Ghost. They have built a fine Mother House near Pittsburgh, Pennsylvania, at a cost of approximately $200,000. Through the charity of the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh, and with the aid of other friends, the debt on this building has been reduced to $75,000.

The community has grown steadily and now numbers: thirty-one sisters under perpetual vows, seventeen sisters under temporary vows, eighteen novices, and nine candidates. The total, seventy-five members in all, are teaching, or preparing to teach in eight schools, and thus far their success has been remarkable.

In their studies they have made much progress as the following figures will show: seven sisters attend Duquesne College, thirty-one have finished high school, fourteen sisters have a state normal certificate, and seventeen sisters are attending high school.

The report closes with the statement that the Sisters of the Holy Ghost are progressing remarkably well. The Mother Superior adds that troubles and crosses are not lacking, and of enemies there are perhaps a few.

Certainly all good persons who have the interests of our country at heart, will wish these sisters God-speed in their work of instructing the children of Polish immigrants, and continued prosperity which will redound to the glory of God and the sanctification of souls.

CHAPTER VI

"In Thee, O Lord God, do I place all my hope and refuge. For neither will many friends be of service to me, nor powerful auxiliaries assist me, nor wise counsellors give me profitable reply, nor the books of the learned give me consolation, if Thou do not assist, strengthen, comfort, instruct, and guard me."

A KEMPIS.

1913 Two provincial elections were held this year: In the Baltimore Province, Mother Mary Agnes succeeded the deceased Mother Sebastian as provincial superior. Like her predecessor, she too had been assistant to Mother Commissary in Milwaukee for five years. Mother Agnes' assistants were Sister Mary Elise and Sister Mary Materna. They were installed in office January 21.

In Mankato the first provincial superior of the newly erected province was Mother Mary Isidore; her assistants were Sister M. Scholastica and Sister M. Lumena. The installation followed on September 8.

In the spring of this year floods wrought havoc in Indiana and Illinois, in consequence of the overflow of the Wabash, Ohio and Mississippi Rivers. The sisters several times were obliged to abandon their homes for a while, but in most cases school was interrupted for a short time only, and no property was destroyed.

Though uneventful in many ways, this year brought much work to the sisters and witnessed progress both in the acquisition of new schools, and in the building of schools and convents in parishes where the sisters had taught for years.

In the Milwaukee Province, early in September, the sisters opened new schools in Owen Sound and Preston, both in Ontario, Canada. At the same time Bridgeport, Connecticut, in the Baltimore Province, received sisters for St. Joseph's School which enrolled five hundred pupils.

In the Missouri Province September first witnessed the opening of a Catholic school at St. Thomas, Missouri.

In the Mankato Province, Madison and St. Leo, small towns in Minnesota, received teachers for their parochial schools on the same day, October 2.

The sisters in Baltimore undertook a special form of work in the autumn of this year. Teachers appointed from the parochial schools began visiting smaller parishes every Sunday for the purpose of instructing the children who attended public schools. They taught them the chief truths of Catholic doctrine, prepared them for first communion and confirmation and how to assist at mass.

New school buildings or annexes, were provided in seven parishes, and in three new convents, chapels were erected for the sisters. In the chapels of four other convents, the Eucharistic King vouchsafed to take up His abode.

In this year two schools celebrated the fiftieth anniversary of their foundation; twenty-four sisters rejoiced in the completion of fifty years as professed religious, and three others celebrated their diamond jubilee of profession, a distinction accorded to very few.

1914 The summer vacation is usually a time of eventful happenings, especially for a religious teaching body, investitures, professions, and transfers occurring during this time.

In the Mother House at Milwaukee, July 22, the feast of St. Mary Magdalen, anniversary of Mother Caroline's demise, marked the day of perpetual immolation of fifty-one sisters. Rt. Rev. E. Kozlowski, auxiliary bishop of Milwaukee, celebrated mass and delivered the sermon.

July 25 and 26 seventy novices took their temporary vows. Fifty-three postulants were invested with the habit of Notre Dame, August 4 and 5. The numbers in Baltimore and St. Louis were proportionately large.

The twenty-fifth anniversary of the establishment of the Catholic National Congress, in acordance with the wish of our Holy Father, Pius X, occurred in Lourdes, France, the site of the first convention. The feast of Corpus Christi was beautifully solemnized in all the Mother Houses of the Congregation—a feast of reparation, indeed—and the Grotto of Lourdes, in connection with each, became for a time the abode of our dear Savior, whose blessings were bestowed abundantly on the inmates of these houses.

Rev. Mother Commissary M. Marianne requested the Rev. Rector, Father K. Cantwell, C.SS.R., Kansas City, Missouri, to preach a

retreat for the superiors of the Milwaukee Province, who responded gratefully and assembled in large numbers. It was the source of much good, both spiritual and temporal, to the congregation. At the close of the retreat, August 21, a Requiem high mass was celebrated for the repose of the soul of our Holy Father Pope Pius X, of blessed memory. The sisters sang the requiem—this event which coincided with the close of the spiritual exercises, will never be forgotten.

On the feast of St. Augustine, August 28, and during the octave, sixty-four young girls entered the candidature in the Mother House, Milwaukee; the Mother Houses in Baltimore and St. Louis also received large classes, both in the candidature and juniorate.

The year 1914, was apparently passing without extraordinary events, for the first seven months registered only the usual work of the congregation, especially the visitation tours made by the Commissary General and Provincials. Most of the strenuous vacation duties were happily completed, when the startling news arrived that war had broken out in Europe. "We need not worry," said those who considered themselves capable of making sweeping predictions, because of their supposed better knowledge of real conditions and purposes. "This will be one of the shortest wars the world has ever known—all will be over in a few months," they added in a tone of finality.

Each day's news increased the anxiety of the sisters, for their schools in Europe are established in nearly every country which was then or later drawn into the war. With intense eagerness the morning news was awaited by all who hoped that the negotiations then being made by the gentle pontiff, Pius X, would be successful. Suddenly news flashed around the world that Pius X was dead. Dead, because his children would not heed his plea for arbitration. All eyes turned to Rome—who would succeed the pontiff who had so feared the burden of papal authority that he repeatedly begged the cardinals, during the conclave, not to consider him as a candidate for the papacy? "The Lord knows I am not worthy of the pontificate, and not equal to the burden," he assured them.

The world knows that his act of acceptance was made in the words of His Divine Master addressed to the heavenly Father in the Garden of Gethsemane: "If this chalice may not pass away but I must drink it, Thy will be done. I accept."

Men of all creeds and of none now reviewed the life and work of the deceased ruler of Christendom. Who was he? The pope of the people, the pope of the Holy Eucharist, the lover of little children, the catechist—to whose instructions thousands hastened on Sunday afternoons to hear the word of life—the pope whose inspired ambition was to restore all things in Christ.

The common people loved him because he was one of them, and because he taught that, before God, all men are equal. The personality of this humble shepherd had won the hearts of all. He was lovable, affable, sympathetic, pious, fervent, but at the same time, one who practised self-denial in an heroic degree. Nobility of character, splendid ability, and open-handed generosity were manifest in all his dealings. He knew no distinction of creed, race or color.

The life of Pius X had been one long preparation for the pontificate. As bishop at Mantua and as patriarch at Venice, he had won the love of all his people and the respect of those who were opposed to him. He was known even then as the apostle of the truths expounded in the encyclicals of Pope Leo, and it was said of him that "he was the missionary preacher who went out into the highways and byways and made those truths popular."

When Pope Pius X died he had gained the love, not only of the people of two cities, but of the world. It is true, that as pontiff, he could no longer visit them in their homes; but, like his Divine Master, he had drawn all hearts to himself. When on the third of September, 1914, Benedict XV was elected to succeed him, men felt that the bark of Peter would be safely piloted through the cataclysm of horrors, then gathering force and threatening two continents.

1915 The year 1915 records the usual routine of events: six golden jubilees of the opening of schools and one diamond jubilee of profession. Why write of them, since they are of yearly occurrence? For several reasons. One is that it is an historian's duty, since joyful occurrences, whether in the life of an individual, of an event, or of a society, have usually a helpful uplifting influence on those concerned and those participating. Another reason is, that as they have occurred yearly among the School Sisters over a long interval, they show extraordinary vitality and solidity. A sister who has spent fifty or sixty years in the class room training worthy members

for the church and loyal citizens for the country, is certainly a benefactor of the people and a philanthropist in its truest sense. Furthermore, a sisterhood which has held not one but many schools for fifty, sixty and even seventy-five consecutive years, must possess certain qualifications of which the world says it may be justly proud. The sisters' verdict, however, is more modestly expressed: "The credit for what we have done for the good of our country and Canada, and for the spread of the Faith everywhere, is not due to us—our motto is, 'To God alone be the glory'." Hopeful of the promise, "Going on their way they went and wept scattering their seeds. But returning they shall come with joyfulness bringing their sheaves with them," they will tell you, "To us the joy, the merit, and one day, please God, the reward."

New convents and chapels were erected this year for the sisters in charge of Notre Dame School and the McDonnell Memorial High School, Chippewa Falls, Wisconsin; Holy Angels School, West Bend, Wisconsin; Sacred Hearts School, Sun Prairie, Wisconsin; St. Mary's School, Burlington, Wisconsin; Holy Rosary School, Lake Linden, Michigan; Holy Name School, Providence, Rhode Island; St. Joseph's School, Verona, Pennsylvania. The sisters at the Guardian Angels School, Gary, Indiana, received a new chapel in which also the most Holy Sacrament is reserved. Bishop Alerding of Fort Wayne performed the ceremonies of dedication.

Six new school buildings were erected in 1915. These included a Conservatory of Music in connection with St. Mary's Academy, Quincy, Illinois; a Juniorate for prospective candidates in the Mother House at Sancta Maria in Ripa, St. Louis, Missouri; St. Aloysius' School, St. Louis, Missouri; St. Peter's School, Fort Wayne, Indiana; St. Joseph's School, Escanaba, Michigan. These were all modern well-equipped schools for which the pastors and the sisters who were responsible for their erection deserve lasting gratitude.

Six additional missions were founded in September, 1915. These were in the Holy Rosary Parish, Darlington, Wisconsin; St. Patrick's, Glen Cove, Long Island, New York; St. Mary's, Bryantown, Maryland; St. John's, Frederick, Maryland; St. Albert's, Albertville, Minnesota; San Juan, Puerta de Tierra, Porto Rico.

STATUE OF MARQUETTE

St. Mary's Campus

Prairie du Chien, Wisconsin

When the last of these was accepted, the sisters began a great missionary work in the oldest diocese on this side of the Atlantic, San Juan of Porto Rico. It was erected August 8, 1511, not quite nineteen years after the discovery of this continent by Columbus. There have been fifty-five occupants of the see. It comprises the north and east portions of Porto Rico, with the Culebra, Viegues and the Virgin Islands. The see is at present vacant.

The Diocese of Ponce, Porto Rico, the only other on the island, was established November 21, 1924. It comprises the south and west portions of the island. The first bishop of Ponce is Rt. Rev. Edwin Vincent Byrne. Both of these dioceses are immediately subject to the Holy See.

In this ancient city of San Juan eleven sisters arrived September 1, 1915, to take charge of St. Augustine's School. The school building is well-constructed and contains eighteen large class rooms. Five hundred sixty pupils were enrolled. It was soon apparent that these poor children spiritually, materially and intellectually, were in great need of the sisters' ministrations. That theirs was a missionary work in the true sense of the word, the sisters fully realized.

Another new work of charity was undertaken by the sisters in October, the opening of a Day Nursery in the parish of SS. Peter and Paul, St. Louis, Missouri. This is sponsored by members of the Central Verein. The burden of many a working mother is lightened by the assurance that her child is being cared for by the sisters while she earns the daily bread.

An event of extraordinary interest occurred in the cathedral of St. Louis, June 20, 1915, when the commencement exercises of the first graduates of the Rosati-Kain High School for girls, and for the eighth grade graduates, boys and girls, of the parochial schools of the city, were held there. One thousand and twenty graduates enjoyed the distinction of receiving their diplomas from the hand of Archbishop Glennon. An impressive address by His Grace, and Benediction closed the services.

July 10, 1915, the archdiocese of Chicago, and the Catholic teachers in particular, mourned the death of their great archbishop, James Edward Quigley. At the time of his death, three hundred twenty-eight

School Sisters were teaching ten thousand seven hundred children in his archdiocese.

The election of a provincial superior and her assistants was held at the Mother House, Milwaukee, August 28, with the following results: Mother M. F. Borgia, Provincial Superior; Sister M. Lipharda, First Assistant; Sister M. Deicola, Second Assistant. His Grace, Archbishop Messmer, presided at the election which gave the greatest satisfaction not only to the sisters in the Mother House, but to those of the entire province.

One of the deepest regrets of any religious body when quitting a former field of labor, is the reluctant abandonment of the tombs of deceased members. The sisters decided to transfer the remains of companions who had died at their former mission in Hokah, Minnesota, to the cemetery on Good Counsel Hill near Mankato. With the sanction of the Bishop of Winona, this was accomplished October 20, 1915.

New Orleans and its environs in the month of July were visited by a severe wind and rain storm which lasted in all its fury for forty-eight hours. The grand tower of the Sacred Heart Church on Canal Street was blown down, and in its fall struck and damaged a part of the beautiful new school building. Water also added to the loss which amounted to thousands of dollars.

In the month of August the sisters in Valley Park, Missouri, proved themselves "Good Samaritans" to the inhabitants of the little town. A terrific rain storm caused the Meramec River to overflow and the town was soon under water. The church, school and convent were on an elevation, and their inmates were spared the fate of the majority of the inhabitants. Many of the victims took refuge in the basements of the church and school, and for several days the sisters prepared and dispensed to them food donated by the more fortunate people.

There was sadness in the Mother Houses and on the missions during the closing days of this year. In November, Mother Marianne returned from a visitation tour fatigued and ill. A heavy cold developed into pneumonia and on December 6, the Last Sacraments were administered. Owing no doubt to the fervent prayers of the sisters, she grew better, but complete restoration did not follow and for weeks she remained under the supervision of the nurses.

1916 The first three months of this year were uneventful. The Mother Commissary had recovered from her serious illness of the previous four months, and in March was able to undertake a trip east. In April she presided at the provincial chapter held in the Mother House at Baltimore. The first term in office of Mother Agnes had expired in January, hence an election was necessary. Mother Agnes was re-elected, Sister M. Marion was chosen first assistant, and Sister M. Materna, second assistant.

June proved an exciting month for the sisters in the states bordering on the Mississippi River. Between eight and nine o'clock on the first Friday of the month, St. Louis was visited by a sudden, devastating wind storm. Sancta Maria in Ripa seemed doomed. The inmates of the convent fled to the chapel for protection. At least three hundred window panes were broken, but no other serious damage was done.

St. Andrew's Church in the neighborhood also lay in the path of the storm. The children gathered in terror around their teachers until the danger subsided. While teachers and pupils remained in comparative safety in the church, half the roof of the new school building was torn away. In all probability, many would have been injured and, perhaps, even killed, had they not been attending mass at the time of the storm. Much havoc was wrought at Manchester and at Valley Park, Missouri, but, due to the calmness and presence of mind of the reverend pastor and the sisters, no panic ensued.

The sixth of August marked the fiftieth anniversary of the arrival of the sisters at St. Mary's, Grand Rapids, Michigan. Naturally, the thoughts of the sisters reverted to the striking incident related in Volume One, in which Mother Caroline gave evidence of her great faith in Divine Providence. It was on this occasion that St. Mary's was dedicated to St. Walburge. How richly the efforts of the sisters on this mission have been rewarded may be seen from the fact that during the years of their labors in that city, St. Mary's numbers among her offspring ten priests, three seminarians, one brother, and forty-eight sisters, thirty-one of whom are members of the Congregation of the School Sisters of Notre Dame, besides thousands of God-fearing men and women.

In August, the sisters in all the provinces united in celebrating the golden jubilee of profession of the Reverend Mother General, Mary

Bruno. On account of the war it was impossible to send her congratulations. Many spiritual gifts, however, were offered by the grateful daughters of the congregation, for the welfare of their Mother.

At Laurium, Michigan, the sisters in the Sacred Heart parish spent the twenty-fifth anniversary of the establishment of their mission, as a day of thanksgiving on the feast of the Exaltation of the Holy Cross in September. The feast of the Holy Angels, the fiftieth anniversary of the arrival of the sisters in St. Mary's parish, Galena, Illinois, was also kept as a day of thanksgiving for the good done in those blessed fifty years.

One more jubilee of importance occurred during this year. On the nineteenth of November, Right Reverend P. M. Abbelen celebrated the fortieth anniversary of his appointment as Spiritual Director of the Milwaukee Mother House.

On September first three sisters took possession of a little convent home prepared for them by the eager parishioners of St. John Kanty's parish, Wilmo, Minnesota. Two days later the sisters opened school. Ninety-six pupils, many of whom had come a distance of several miles, were in attendance.

Mother Isidore, with three sisters and a candidate who were to found a new mission at Newmarket, Minnesota, arrived on the twentieth of September. The sisters' dwelling, built on a beautiful plateau, was in perfect readiness for occupancy. A new school building was completed three weeks later.

Need of a school had long been felt at the Polish mission of St. Constance, Jefferson Park, Illinois, but it was not until the nineteenth of September that sisters were obtained. After mass every morning the Blessed Sacrament was removed to the sacristy, so that the sisters might conduct classes in the church, since no school building had yet been erected.

At Allison Park, Pennsylvania, a mission was also founded. Three sisters, sent to labor in this field, opened school on the second of October.

On account of its poverty, the Porto Rico mission has always been especially dear to the School Sisters of Notre Dame. For some time the success of the sisters at Puerta de Tierra had been observed by the Redemptorist Fathers at Caguas. Finally, convinced of the need of

teaching sisters at their mission, the Fathers sent an earnest petition to Mother Commissary. After a trip to Porto Rico, she consented to accept the Caguas mission which was formally opened on the third of October, 1916.

Both the Sacred Heart parish and St. Benedict's parish in Baltimore provided the sisters of their respective missions with new convent homes. The sisters of St. Benedict's especially rejoiced when the Blessed Sacrament was brought into their little chapel. The sisters of St. John's parish, Bridgeport, Connecticut, were grateful for an annex to their home.

A spacious private dwelling was secured for the sisters at Washington, Missouri, and at Shrewsbury, a suburb of St. Louis, a new three-story school building was erected, the old one having been transformed into a comfortable home for the sisters. Besides opening a new school shortly after Christmas, the people at Cologne, Minnesota, also renovated the sisters' house, and equipped a beautiful new chapel.

1917 The Christmas holidays of 1916 passed happily as usual. In the afternoon of December 27, the Commissary General, Mother Marianne, invited the sisters to assemble after supper, "for a Mother Caroline evening." She spoke to them in glowing terms of the revered foundress, and portrayed her life and work vividly, impressing all present. She also announced her intention of leaving on December 29 for the South, as she had been invited to be present at the celebration of the twenty-fifth anniversary of the last profession held by Mother Caroline in New Orleans, January, 1892.

As Mother Marianne's health had not been favorable for some time, her practical assistants, Mother Superior M. Borgia, and others, urged her to take with her one of the nurses who knew her condition thoroughly, but she demurred, saying, "If I were in need of a nurse, I would not go." She also spoke of many things she hoped to do on her return, unaware that death was near.

Mother Petra, provincial superior of the St. Louis Mother House, joined Mother Marianne at Du Quoin, Illinois, and together they arrived in New Orleans, only slightly fatigued by the journey. Sister Mary Blase, superior of St. Joseph's Orphanage in that city, thus reported the Commissary's brief visit: "The first week she was very well, and seemed to enjoy her stay. She made New Year's Day, the

Jubilee day, a real home-like feast for all of us. After dinner she called on the Most Reverend Archbishop and spent a pleasant hour in conversation with him; and in the evening attended a program arranged for the jubilarians. On the days following she interviewed all the sisters. Saturday morning she went to the Sacred Heart mission on Canal Street, and on her return Sunday evening gladly accepted an invitation to an entertainment given by the pupils of the parochial schools.

"Late the same evening she felt unusually tired, and for that reason was obliged to take a longer rest the next morning. On Tuesday morning, she was able to receive communion. Still she did not feel very well during the course of the day. The doctor who was called toward evening announced that Mother had a slight attack of pneumonia. On Wednesday communion was brought to the patient; afterwards she expressed a desire to receive the Sacrament of Penance.

"Apparently her condition did not grow worse on the succeeding days. Repeatedly we asked her to permit us to send for her own nurse, but she would not. Again and again she expressed her regret that she was unable to visit Chinchuba. Her interest in the dear deaf-mutes did not abate during her illness. Before Christmas she had sent each child a stocking filled with nuts and candy, and in each had placed a 'brand new nickel.' The joy of the children was great; when, however, they heard of Mother's illness they offered their bright coins to the Sister Superior to have masses offered for the Mother Commissary's recovery.

"Friday evening Father Miller suggested that she receive Extreme Unction, not indeed, as he said, because he apprehended danger, but rather to ward it off. She certainly did not then expect death. Asked whether she was troubled about anything, she answered: *'Everybody's* needs seem to be passing through my mind.'

"Sunday night came a change for the worse. The following morning for the first time the doctor pronounced her very ill. In the evening he stated that he had never met so severe a case. She was sinking rapidly; in the afternoon she fell into a semi-comatose state. The chaplain spent much time praying with her; late in the evening he returned home, and waited there until nearly midnight. As soon as the clock had struck twelve, he brought holy communion to the dying Mother.

She was able to receive the Sacred Host and a little water. For two hours she lay perfectly quiet. At two o'clock a change came, the pallor of death settled on her face; a slight choking-spell followed; then she breathed easily. There was no tear; no death-sweat;—a death as easy as could be imagined, was apparently that of the beloved Reverend Mother."

The last word the departed Commissary wrote, was her signature to the letter below, which was not written, but dictated by her.

New Orleans, Louisiana,
January 12, 1917.

Dear Mother Superior and
Assistants of the Commissariat,

You may wonder at my delay in thanking for your kind remembrance on the feasts of the Holy Name and the Epiphany. The stars were beautiful and admired by every one who saw them; but the Holy Names, I am sorry to say, were broken.

Now comes the reason of my long silence; do not become alarmed. The Sunny South does not agree with me this time. I have contracted a severe cold,—not pneumonia, thank God. My intention was to return home at once, as I had promised, in case I should get sick; but the doctor would not hear of it. He assures me in a week from Sunday I shall be in fair condition to travel.

With devoted love,
Mother Marianne.

The funeral obsequies were held in St. Mary's Church. Then the casket was taken to the train to be conveyed to Milwaukee, where all the inmates of the great old Mother House sorrowfully awaited the arrival of the remains of their Mother. In the Queen of Angels chapel they were blessed, and after chanting the *De Profundis* the procession moved to the Mater Dolorosa chapel. Here the Rt. Rev. Msgr. Abbelen was waiting in his wheel chair, for he had lost the power of locomotion some time previous. The *Requiem Aeternam* was chanted three times, and prayers were said. From that time on, the Mater Dolorosa chapel was visited from early morning until late at night by those who called her Mother, and by other friends and patrons.

On Friday morning a requiem was held in the convent chapel; on Monday St. Mary's Alumnae had a solemn requiem celebrated in the same chapel and attended in large numbers. On Tuesday morning the remains were transferred to the church, while the clergy chanted the *Miserere.* Among those who attended the funeral services held by the Most Reverend Archbishop S. G. Messmer, were Rt. Rev. J. Schwebach, Bishop of La Cross, Monsignor Rainer, Monsignor Oechtering, and Monsignor Lochemes, also the Reverend Provincial of the Capuchin Order. After the Pontifical Requiem, Father Noonan, S. J., brother of the deceased Sister Angelica, delivered the funeral sermon, followed by a tribute on the part of the Most Reverend Archbishop.

Some of the finest passages of the sermon are quoted here, for the sincere tribute of personal esteem they convey.

"Blessed are the dead who die in the Lord; from henceforward they may rest from their labors, for their works follow them."

"We do not think of those words of Ecclesiastes, 'Remember thy Creator in the days of thy youth, before the time of affliction come. . . . Before the sun, and the light, and the moon, and the stars be darkened. . . . When the strong men shall stagger. . . . Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,' but rather those consoling words come to us now, those words of our text from the Apocalypse, 'Blessed are the dead who die in the Lord; from henceforward they may rest from their labors, for their works follow them.'

"We have lost a devout and exemplary religious. A true friend of the Master has departed from our midst. In the early years of her womanhood, she heard the call of that Master. The light of her religious vocation was a shining star, which she followed, like the Magi of the Orient, and laid her gifts at the feet of the Savior. In the Bethlehem of her novitiate she laid at the feet of her Master her gold, her myrrh, and her frankincense. Her gold was her vow of poverty by which she detached herself from the things of this world in order the more surely and safely to attach herself to the great Model, Christ. Her myrrh was the vow of chastity, by which she renounced matrimony, and became the bride of the great Bridegroom to whose service she had consecrated her life; her myrrh was that life of morti-

fication and self-denial which preserves this body of corruption and keeps it in chastity and holiness. Her frankincense was her vow of holy obedience by which she renounced her entire will, her liberty and independence and entered upon that long service of the Master which has been likened, by some of the Fathers of the Church, to martyrdom.

"The three vows, like three nails, fastened this devout religious to the cross, and she remained on that cross cheerfully and joyfully with her Master, as she had followed Him to Calvary. During all the years of her religious life, the resemblance of this strong soul to the Master increased. Her life of prayer made her more and more like her Divine Model.

"Her bright example is one that we may well contemplate to-day; we know the effect of that example, of that devout life of a religious, and what blessings it brought down from heaven upon the communities in which she lived.

"What did death bring to her? Death was the drawing of a veil. It took away the weight that pinned her to earth and allowed her soul to rise heavenward on the pinions of love. Of course, the cleansing fires of purgatory must be passed through, for few there are who can hope to be so perfect, so free from sin here on earth as to escape that process of purification. But this need not grieve us, for we know that the poor souls, despite their pains, ardently desire that purification.

"Now, dear friends, we must take leave of the departed one, and consign her body to the little cemetery in Elm Grove where so many of God's heroines now take their last rest, recommending her soul to God."

After the services, preparations were made to convey the casket to its last resting place in Elm Grove, where it was opened at the portal of the church, so that the sisters might view the remains. Beneath the large cemetery crucifix, where the sainted Mother Caroline is interred, and according to the expressed wish of the departed, Mother Marianne's remains were laid to rest in the same grave with Reverend Mother Ernesta.

During the eight years that have elapsed since the opening of the St. Mary of Czestochowa School, Milwaukee, Wisconsin, the sisters occupied as their dwelling two class rooms, temporarily divided into living rooms. The parish at length provided for them a fine new con-

vent comfortably furnished, into which they moved February 6, 1917. They found not only pleasant, bright and well-ventilated living rooms with many modern improvements, but also a chapel in which the Eucharistic Lord was soon to enter, to bestow His blessings each day on the pastor, his good people, the sisters, and the children. The societies of the parish furnished a new altar. A chalice, two ciboriums, the Stations of the Way of the Cross, the sanctuary lamp, an organ, the pews, carpets, vestments, albs, and surplices were all donated by the parishioners. The pastor presented a beautiful statue of the Immaculate Conception.

In Sheboygan, Wisconsin, a city about fifty miles north of Milwaukee, a new dwelling for the sisters was finished in the spring of this year by the Holy Name Congregation. Massive and imposing, the church of Gothic stone structure, was designed and built by the Rev. Michael Heyder. The school house in the block opposite the park on which the church stands, is large and inviting. It is inspiring to witness the pupils file out after dismissal. They march in line according to their grades, proud of the good showing they make, their bright eyes and happy faces seeming to tell you that the session has been one of success and joy both to teachers and pupils. To watch the improvement made from month to month is a real reward, while the many proofs of appreciation and gratitude constantly given by the great majority of the pupils to-day, speak eloquently of the early training which still exists in the homes from which Catholic schools draw their pupils. This statement may seem too optimistic, and even be challenged by those who think that there is no true home life in our country to-day, and that it contains only pleasure-loving and pleasure-seeking men and women to the exclusion of all that is noble and true, but the guards on the watchtowers of the world testify that progress in virtue, in works of piety and charity is found everywhere, while the spread of the missionary movement is working wonders in the lives of young people, especially since the Church in America has taken them into her confidence and made them leaders in the work of organization formed particularly for the furtherance of mission projects.

During Easter week the first mass was celebrated in the little chapel of the Sheboygan convent and the Eucharistic Savior has since dwelt in the midst of the sisters in the new home as He had done in the old.

The pastor, Rt. Rev. Msgr. D. T. Thill, a friend of the School Sisters for more than fifty years, not content, enlarged the sisters' garden and lawn, in his ambition that this might be one of the most pleasant convent homes for the sisters in Wisconsin.

The election of a new Commissary General and her assistants was held April 28, 1917, according to the prescribed ritual. His Grace, Most Reverend Archbishop S. G. Messmer, presided. To the joy and satisfaction of all, it resulted as follows:

Rev. Mother M. Stanislaus Kostka,	Commissary General
Sister M. Medulpha,	First Assistant
Sister M. Justa,	Second Assistant
Sister M. Aquina,	Third Assistant
Sister M. Sabina,	Fourth Assistant.

The parish of the Sacred Hearts of Jesus and Mary in Marshfield had scarcely been organized, when the Reverend Hubert J. Stehling, pastor, made provisions for a parochial school and invited the sisters to assume charge. On August 21, five sisters were welcomed by the reverend pastor and conducted to their new home. On September 4, he celebrated mass, blessed the school and the children, invoking God's assistance that all progress might be to the honor of the Sacred Hearts of our Lord and His blessed Mother, and to the welfare of the parish. The classes began with the enrollment of one hundred eighty pupils.

For a year, while classes in St. Mary's School, Port Washington, Wisconsin, were suspended on account of the building, the children attended the public school. On September 4, although the workmen were still in the building, the classes were resumed with three hundred forty pupils.

On Thanksgiving Day, November 29, 1917, His Grace, Archbishop Messmer, blessed the finely equipped school, erected at a cost of sixty-five thousand dollars, and dedicated it to the honor of the Blessed Virgin. His Grace spoke on the necessity and the benefit of Christian education and Catholic training, congratulated the parishioners on their fine school, and praised the spirit manifested by their generous contributions which had brought about such a satisfactory result.

On account of the rapid growth of Gary, Indiana, the church and school were no longer large enough to accommodate all the Catholics.

Reverend Thomas Jansen, the pastor, petitioned His Lordship, Bishop H. J. Alerding, to form a new parish. Permission having been obtained, the necessary buildings were erected and on September 10, 1917, St. Luke's School was opened with an enrollment of ninety-four pupils in the first four grades. St. Luke's School is built close to the Emerson public school; the principal, Mr. Spaulding, kindly permitted the children to use the Emerson playground. The school was dedicated by the Right Reverend Bishop Alerding on September 30, 1917.

During the last week of August, fifty of the sisters in Green Bay attended a Teachers' Institute, convened by the diocesan director of schools. The teaching of reading was discussed by Professor Hyer of Stevens Point, Wisconsin; Arithmetic was allotted to Professor Anderson of Philadelphia. Rev. Gregory Huegle, O.S.B., of Conception, Missouri, lectured on Gregorian Chant. The sisters all derived much pleasure and benefit from the lectures.

"Rt. Rev. Msgr. P. M. Abbelen, Spiritual Director of the School Sisters of Notre Dame, died Friday morning, August 24, 1917, at the Mother House in Milwaukee."

This message was flashed over the wires to the four points of the compass awakening grief and regret in the hearts of all who loved the deceased as a spiritual father, who esteemed him as a friend, who revered him as a noble priest. From thousands of hearts, at once, prayer and intercession for the repose of his soul ascended to heaven, for he was mourned by more than four thousand of his spiritual daughters, to whom for nearly forty-one years he had been an experienced and wise director, a loving and kind father. His death was mourned also by hundreds of priests to whom he had been a sincere friend, an able counsellor, a model of priestly virtues. All who knew him could in truth testify that Father Abbelen was a priest worthy of his exalted dignity and sacerdotal power; a priest richly endowed with splendid gifts and talents; a priest rich in noble work and aspirations.

The deep solemn tones of the Mother Caroline memorial bell announced by its mournful tolling the sad news that Rt. Rev. Msgr. P. M. Abbelen had passed away.

On the following Monday his casket was placed on a catafalque in the Mater Dolorosa Chapel, which had been artistically draped for

the occasion. Robed in sacerdotal vestments the remains lay in state.

On Tuesday and Wednesday from nine o'clock in the morning to four in the afternoon, hundreds came to pray at the bier and pay their last respects to the noble priest whom they had revered during life. A large deputation of Tertiaries of St. Francis of Assisi, recited the obligatory rosary and other prayers for their deceased member. Many masses were offered daily for the repose of his soul, and Father Schnitzler at once began a novena of masses,—his tribute of respect and love. On Tuesday, August 28, a solemn requiem mass was celebrated for the deceased. It was ordered by one of his friends in Burlington, Wisconsin. On the following day another solemn requiem was sung for the repose of his soul, the grateful offering of the Alumnae.

Wednesday at four o'clock in the afternoon the casket was removed to the convent chapel, which had been draped in black and purple, while palm branches, the emblems of peace in the Lord, were crossed at the fastenings of the festoons. The sisters, novices, and candidates filed in the arcade between the two chapels; Father Schnitzler blessed the remains and two Capuchin Fathers joined in the recitation of the prayers. Then the procession headed by the cross entered the convent chapel, the choir chanting the *De Profundis*. Six Capuchin Clerics carried the coffin.

On Thursday morning from five until after eight o'clock, masses about twenty-six in number, were offered for the departed in the various chapels. At nine o'clock the funeral services commenced. Nearly two hundred priests, who had come from far and near to pay their respects to the memory of their priestly friend, chanted the Office of the Dead, after which the Rt. Rev. James Schwebach, Bishop of La Crosse, celebrated the pontifical requiem.

Just before the solemn absolution Rt. Rev. Msgr. J. Rainer, delivered a sermon. He dwelt upon the friendship which for years had existed between himself and Msgr. Abbelen, upon the beautiful character and saintly life of the prelate, stating that he was ever a priest according to the Heart of God, ever conscious and mindful of his priestly character and dignity. Then he spoke of the deceased Spiritual Director's holy zeal, his untiring labors for the religious community, of his extended journeys throughout the United States and foreign

countries in the interest of the congregation, and concluded by requesting those present to pray for the repose of his soul.

At two o'clock the casket was borne from the church to the hearse which was to convey the deceased chaplain's remains to Elm Grove.

The first mission established in 1917 in the Mankato Province was at Comfrey, a little town in southern Minnesota. A pastor with the welfare of his scattered flock at heart, erected, at great sacrifice, a spacious school building and conveniently equipped dwelling for the sisters. September 28, 1917, two sisters and one candidate, accompanied by Mother Provincial M. Isidore, left for Comfrey, where they were most cordially welcomed by the reverend pastor. The following Sunday the people tendered them a hearty welcome, at which tears of gladness and thanksgiving gave vent to overjoyed feelings—certainly manifest appreciation and esteem for the Christian education about to be given to their children.

According to their constitutions, the sisters daily implore the Lord for laborers in His vineyard since the harvest is great and the laborers so few. The latter condition obtains particularly in Dakota, where numerous immigrants have settled, but where parish schools are rare. Priests, imbued with a self-sacrificing spirit, have erected churches and schools, but their endeavors to secure religious teachers to instruct these poor forsaken children, have seemed fruitless. For years the Rt. Rev. Vincent Wehrle, O.S.B., Bishop of Bismarck, North Dakota, has made repeated efforts to obtain sisters for his extensive diocese. Finally, he called on Mother Provincial M. Isidore and invited her to visit his diocese to acquaint herself with its conditions. Mother Provincial, accompanied by her assistant, Sister M. Lumena, went to Bismarck, where friends welcomed them. For miles around, they beheld only an immense prairie, without tree or shrub; now and then a little settlement was visible. At Sheffield, now St. Pius, North Dakota, the visitors found the pastor in the class room, teaching about one hundred children. He implored them so earnestly to give him teachers that it would have seemed heartless to refuse his petition.

At New Hradec, North Dakota, a similar scene presented itself. A devoted pastor of the Bohemians, having founded a parish, undertook the building of a combination church, school, and convent, which was completed by Christmas. One can easily imagine the gratitude of

AQUINAS HALL

CONSERVATORY OF MUSIC

Academy of Our Lady, Longwood, Illinois

this pastor when promised teachers for his school. December 19, 1917, three sisters and one candidate left for New Hradec. At midnight, Christmas Eve, the pastor celebrated the first high mass in the new church. Words are inadequate to express the emotions of those present in that holy hour. School opened January 7, 1918, and within a few weeks seventy pupils were enrolled. The families of this parish were scattered over a territory with a radius of sixteen miles, surely a great distance for the pupils to cover, especially during the winter months.

CHAPTER VII

"Be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord; giving thanks always for all things." EPH. V, 18-20.

Owing to the interruption of free communication between the United States and Europe, the protocol announcing the election of a new Commissary General, April 28, 1917, which had been sent to Pope Benedict in May, could not be returned. The installation of the Commissary General-elect, Reverend Mother M. Stanislaus Kostka, was therefore unavoidably postponed until the last week of December, 1917. His Grace, the Archbishop of Milwaukee, appointed the twenty-ninth as the date of the induction of the Commissariat into office. The sisters in all the provinces rejoiced when they learned that the installation had actually taken place. After the installation, the efficient Commissary General and her able assistants laid zealous hand to the work so long interrupted—her predecessor, Mother Marianne, had left the chancery one year before, to the day, for her trip to New Orleans, whence she was never to return.

While the sisters of the Commissariat devoted themselves to the business of the congregation at large, those on the missions, with renewed hope and vigor applied themselves to their duties in the class room and to aiding the government to the best of their ability. All busied themselves in knitting, crocheting and sewing for the Red Cross, and other organizations which contributed to the needs of Uncle Sam's soldiers at home and abroad. This was the condition of affairs at the beginning of 1918. When the armistice was signed, November 11, 1918 the United States was richer in its possession of a prospective army of young patriots, boys and girls trained in the schools of the country whose mettle had been aroused, and who had learned to love their country better because of its contribution to the peace of the world.

It is needless to state that the superiors of the congregation in union with the teachers, exerted all their authority and influence to quell the spirit of hatred and revenge, and to awaken abiding charity in the hearts of their pupils and friends. Perhaps it never will be known how much

the religious communities of the world contributed to lasting peace and brotherly love among the nations.

The usual activities of the sisters were carried on during the first term of Mother M. Stanislaus Kostka's term of office, 1917-1923. Continued progress was made everywhere. In these six years, fifty-nine new schools were established in four provinces, pastors continued to build schools; convents and chapels were added in unexpected numbers, notwithstanding the fact that high prices in every line continued on the upward trend.

As in the past years, golden and diamond jubilees showed the permanency of the sisters' work in spreading and maintaining the faith among young and old. But, best of all, the spirit of Mother Caroline was perpetuated in every city, town and hamlet, in which her spiritual daughters worked for the good of souls. Nor could it well have been otherwise, for the energetic Commissary General emulated in many ways the noble example of that incomparable first commissary.

1918 Studying the Annals of the Milwaukee Province for 1918, one reads: "The School Sisters, looking back on the days of the past year, gratefully acknowledge the goodness and mercy of God, and with the Royal Prophet continue the chant: 'We that live bless the Lord, from this time, now and forever.' Ps. 113. For every morning God's merciful love and protection have been renewed to us. Contagious diseases and other calamaties have been warded off from the Milwaukee Mother House and the missions of the province; the schools have been blessed with marked success; the sisters, successful in their examinations, have received university degrees, state certificates, and diplomas; talented and able young ladies have heard the divine call and entered the candidature, and despite the high cost of living and the scarcity of fuel, we have never suffered want. Therefore, the sisters repeat: 'We that live bless the Lord; may He shed blessings upon us.' Ps. 113."

The Baltimore Province also writes in the same grateful and optimistic strain.

The St. Louis Province rejoices in the celebration of two golden jubilees, and continued prosperity.

The Mankato Province is strong in its youthful vigor, and manifests rapid progress at every turn. Like the Milwaukee Mother House these

three bless the Lord for the steady influx of worthy members, and for the success of their teachers in the regular summer courses including those in art and music.

There were many schools opened this year: St. John the Baptist's, Cook's Valley, Wisconsin; St. Thomas Aquinas', Hamilton, Ontario; Holy Trinity's, Newburg, Wisconsin; St. Stephen's, Chicago, Illinois; Holy Ghost School, Cold Water, New York; Holy Family School, Brooklyn, New York; St. Brigid's School, Westbury, Long Island; St. Clement's, Saratoga Springs, New York; Sacred Hearts' School, Brooklyn, New York; St. Joseph's School, Taneytown, Maryland; St. Pius' School, St. Pius, North Dakota; St. Clara's School, Clara City, Minnesota; St. Matthias' School, Hampton, Minnesota. St. Francis de Sales Parish, St. Paul, Minnesota built extensions to the sisters' dwelling at different times, and this year gave them a chapel.

The reader doubtless will have observed that many of the sisters' schools were small when opened; in some cases only two or three teachers sufficed for a year or two. "Does it pay for a sisterhood to place its teachers in little out-of-the-way towns and villages? Would it not be much better to send them where there would be from the beginning at least several hundred pupils?" One hears these questions occasionally, but never from persons of experience and larger vision. Mother Caroline once gave to both a telling answer which may interest the reader of to-day quite as much as it did her listeners on a certain evening in the early sixties.

It was Visitors' Day for the candidates. Mother Caroline, meeting one who had just taken leave of a friend, noticed that she had been weeping and seemed much affected. "Have you had bad news, my child? I hope nobody is ill at home." The candidate was one of a trio of young girls who had grown up together, sharing one another's joys and sorrows, hopes and ambitions. Two received a call to the religious life at the same time, one going east to enter a renowned teaching order, the other joining Mother Caroline's Sisters, as the Notre Dames were sometimes called. The one who remained at home had just returned from a visit to their mutual friend who had been clothed with the habit and entered on her novitiate. "Margaret hastened to tell me that they both fear I am making a serious mistake, because we open

only little schools, which do not amount to much, and they would like to see me in an academy," the candidate explained to Mother Caroline, who spoke a few words of sympathy and encouragement to the weeping girl and passed on to a caller.

Later Mother Caroline made her usual visit to the assembly room in the candidature, but, before taking her seat, divided the large blackboard into two divisions, on one of which she made many little chalk dots, on the other three or four large ones. After asking a few questions, she told the young ladies that the divisions of the board represented the large field of the United States which the Catholic Church had undertaken to cultivate. "This field is overgrown with trees", she continued, "and a tangled underbrush of shrubs, vines, dead limbs and branches and a heavy bed of fallen leaves and grasses. What must be done before it can be cultivated?" It took little time and thought on the part of those young people to explain that the field would first have to be cleared. "Yes, and the bishops and priests are calling you and me to come to their help. Theirs is the gigantic task of preparing that field to receive the seed of Catholic doctrine. In which way can we clear it best and quickest, by building these little fires all over it as fast as possible, or by making four or five larger ones and letting them spread?"

Then followed a thrilling and enlightening word-picture of what Mother Caroline beheld in vision, and what men actually see in our land to-day, millions of Catholics, thousands upon thousands of mission stations, churches, cathedrals, schools, colleges, seminaries and universities, hospitals, orphanages, homes for the poor, the sick and the aged, and, best of all, thousands of bishops, priests and religious, all intent on keeping the fires burning—fires, little and big—which consume the evil and leave the soil clear to nourish the seed of every good work to which man can devote his powers.

Mother Caroline's little schools have gone on growing and spreading the faith, maintaining it among the people, transmitting it from generation to generation, overspreading the country from north to south, and from east to west. Another lesson, equally important, was taught that evening, that of sisterly love for every community then in America or later to enter it. That lesson is effective today. For, if any one could be found wearing the habit of a School Sister, and yet unwilling to befriend and to assist another, regardless of what religious garb she

wears, she is not a true daughter of Mother Caroline, whose all-embracing love is one of the community's richest legacies.

With mingled sentiments of sorrow and concern for the orphans' future, the sisters expressed their "Fiat" to the Master's inscrutable designs, in accordance with which their Asylum in New York City was closed. Owing to differences between the city board of managers of this institution and the city council, in regard to pending innovations in 1911, the Reverend Redemptorist Fathers decided upon disposing of the property. No city children having been committed to the asylum since 1914, the number had dwindled to one hundred twenty before it was closed. March 18, 1918, a solemn high mass was offered in thanksgiving for all the graces and blessings with which the asylum had been favored since it was accepted by Mother Caroline, March 19, 1859. On the feast of St. Joseph, its special patron, the last high mass and benediction was solemnized in the chapel. This was truly a touching and sacred farewell, the memory of which still lives in the hearts of those then present. Arrangements for transferring the children having been completed, the mournful days between March 20 and March 26 witnessed the departure of different groups to the respective institutions ready to receive them. These were: Mt. Loretto, Staten Island; Sacred Heart, Dobb's Ferry, New York; Christian Brothers, Lafayette Place; St. Michael's Home, Green Ridge, Staten Island; the remaining children were given over to relatives. Within a week's time the sisters, too, left this scene of their life-work for other missions. During sixty toilsome years these sisters had cared for the corporal and spiritual welfare of eight thousand three hundred forty-five children who found in the asylum not only a place of refuge but also a home.

St. Joseph's Orphan Asylum on 89th Avenue, New York City, was founded in 1859 by Rev. P. Joseph Helmprecht, C.SS.R., rector of Holy Redeemer Church,—for orphans belonging to the parishes of New York City and vicinity. Heroic sacrifices were made on the part of the revered pastor, who with some fears for the future, but with great love for the bereaved little children, placed his confidence in Divine Providence and succeeded in building an orphanage. Though small in its inception, the School Sisters of Notre Dame saw the institute grow, to harbor at one time as many as eight hundred boys

and girls. St. Joseph's Orphan Asylum was one of the largest in the city of New York.

Children ranging from two to sixteen years were accepted. Until their fourteenth year they attended school; then the girls were instructed in practical sewing and needlework until they became thorough students of domestic science, after which they were committed to the care of their relatives or to good Catholic families. The boys were provided with suitable occupations, that they might earn their living and become good and useful citizens. Members of the St. Joseph Society regularly visited those who were entrusted to externs or families, to see for themselves how they behaved and progressed. It is very gratifying and consoling to know that hundreds of boys and girls, after many years of toil, returned to visit their former cherished home to express sincere gratitude for the loving care and kind attention bestowed upon them by the sisters and other friends and benefactors.

In the great influenza epidemic of 1917-1918, the Catholics of Philadelphia rose to the emergency and won the admiration of people of all creeds. Archbishop Dougherty placed at the disposal of the municipal authorities all his available diocesan resources: His Grace himself, all his pastors, curates, seminary students, two thousand sisters, Catholic hospitals, society buildings; in a word, the whole mechanism of the Church in Philadelphia was placed at the service of the city. The School Sisters, too, were called upon as assistant nurses in the hospitals. His Eminence, Cardinal Gibbons, strongly endorsed this move, and requested that they enlist in the work of nursing the sick. This departure from their rule of enclosure, necessitated a dispensation from the ecclesiastical authorities for those sisters who were asked to minister to the sick and dying in the hospitals or in their homes. This dispensation was promptly revoked when the disease was under control.

God lovingly protected the sisters during the horrors of those last months of 1918. He blessed their work, and they confided the future to His infinite mercy and wisdom.

1919

The year 1919 brought unusual anxiety to the sisters of the Milwaukee Province. The proposed amendment to the Constitution of Michigan, which virtually would have suppressed all parochial schools, was overwhelmingly defeated at the election on Tuesday, November 2, 1919. Not only did Catholics oppose this

amendment, but also Protestant lawyers, presidents and principals of public schools, all of whom pronounced the proposed amendment un-American, unconstitutional and disastrous to public liberty. The Rt. Rev. Michael J. Gallagher, Bishop of Detroit, arranged a protest parade for the city. Fifty thousand pupils of the parochial schools, accompanied by five hundred of the teaching sisters marched in the parade. Forty thousand Catholic men followed the children, the Stars and Stripes waving in the breeze. Men in uniform, former soldiers, sailors, and marines were in line, all proceeding to Nevin Field, where a solemn high mass was celebrated. It is the hope of all good citizens that the proposed amendment has been forever erased from the realms of possibility.

It may interest the sisters of the different provinces to know that since January, 1919, the monthly devotion of an extra Holy Hour, generally observed on a feast of the congregation, or on a day commemorating some occurrence in connection with the congregation, has been held. The reason for this extra devotion is that additional prayers be offered especially for the welfare of the congregation, for the Rev. Mother General, the Rev. Mother Commissary, the sisters on both continents, for the success of the schools here and abroad, and for the sisters' benefactors. This devotion of the Holy Hour is offered through the intercession of the patrons of their congregation, St. Peter Fourier, and St. Augustine, whose aid is frequently experienced by the School Sisters of Notre Dame.

In the spring of this year, the Milwaukee Alumnae of the former St. Mary's Boarding and Day School connected with the Milwaukee Mother House, arranged for a competitive musicale, to be given by the music pupils of the various parish schools in the city. These enterprising ladies furnished prizes, two of which were accorded to the pupils who excelled in piano-playing and three to the schools that ranked highest in chorus singing. The contest was held in the convent auditorium June 10.

1919 *"The hand of the Lord is upon all that seek Him in goodness: and His power and strength and wrath upon all them that forsake Him."*

Throughout all the vicissitudes of 1919, this biblical text awakened in the minds of the sisters in the Baltimore Province a sense of trusting

security, of firm confidence in Divine Providence. Their endeavors to serve the Master inspired the hope that in thus seeking God they had found Him; and that He will not forsake those faithful to their sacred obligations.

With gratitude they recorded Heaven's signal blessing on the schools during the past year. True, in the fall of 1918 their ranks were thinned alarmingly by influenza; within a few months they faced a distressing reality: sixteen of their young promising sisters were unfitted for active duty in consequence of the after-effects of the epidemic, tuberculosis, heart disease, and nerve trouble. The strong hand of God so directed their affairs, that the sisters were able to supply teachers for these vacancies, and for additional classes in over-crowded schools.

Through the courtesy of the Rev. Edward P. Tivnan, S.J., President of Fordham University, New York, the sisters received notice of a six weeks' course for the benefit of the various teaching communities. They accepted his offer to accommodate sisters from their institutions. A number from Fort Lee and New York City eagerly availed themselves of this excellent opportunity. About the same time a summer school for the sisters of the Diocese of Buffalo was held at Canisius College under the auspices of the Right Reverend Bishop and the Diocesan Superintendent of schools. The courses were conducted by members of the faculty of Canisius and of other Jesuit Colleges; the examinations entitle the sisters to credits toward the State Teachers' Certificate. All were elated over these advantages, and confidently hoped that the sacrifice this intensive work demanded would yield an abundant harvest.

1919 *"And in nothing be ye terrified by the adversaries: for unto you it is given for Christ not only to believe in Him, but also to suffer for Him."*

Verily, the words of the Great Apostle to his beloved Philippians found an echo in the hearts of the sisters of the St. Louis Province amid the anxieties of their school work during 1919.

As was the case everywhere throughout the country, influenza had closed the class rooms for weeks, in some localities for months; therefore, when the schools re-opened in the beginning of 1919, teachers and children determined to retrieve their losses. A happy sentiment pre-

vailed; parents were eager to aid their children in the resolve to do double work so as to cover the year's course in the remaining months. It was then that the archenemy of Catholic Education quietly sowed his cockle, which ripened, and bore fruit detrimental to the parochial school system, as shown by House Roll 64 of the Legislature of Nebraska. After a bitter debate, the friends of parochial and private schools succeeded in securing advantages, which insured the rights of those in charge of Catholic schools. In schools maintained by the parents of the pupils, all teachers must henceforth possess state certificates; moreover, their class work must be open to state supervision,—a measure welcomed by these thorough and efficient teachers.

Mother Provincial, anxious that her sisters in Nebraska prove their ability to meet the new requirements, invited Reverend Mother Commissary to accompany her to their schools in that state. Mother Commissary consented. Through the cooperation of the Fathers of the Society of Jesus, the sisters were enrolled at the Creighton University, Omaha, Nebraska. The large number of religious teachers in attendance made comfort impossible. But love for the good cause sweetened their labor. At the close of the session these sisters received the desired certificates. In Missouri, also, several Catholic schools are under state supervision; here, too, the sisters were subjected to difficult examinations but passed successfully. A later report states that many lay teachers failed in these examinations on account of their unusual difficulty, causing a shortage of teachers in the public schools.

1920 "With a deep sense of gratitude to God for His all-directing Providence in our behalf", thus writes the annalist of Notre Dame in the Milwaukee Province, "we report the events of the scholastic year 1919 and 1920." The reader is invited to follow her report of the chief events which occurred in the Milwaukee Province during this time.

"How the Lord protects all who love Him, and is nigh to those who fear Him, the Congregation has again and again experienced during the past year. One of the pledges of divine mercy and love which the chronicles of 1919-1920 record, is the singular protection experienced by the Commissary General, Mother M. Stanislaus Kostka, and her traveling companion, Mother M. Medulpha of Baltimore. This protection was experienced en route to and from Europe, during the storms

which raged for days on the ocean, and during their tiresome journeys abroad. To this divine protection, they ascribe their safe return home, after an absence of almost three months.

"The fact that the superiors of the different provinces in this country have always had ample means at their disposal wherewith to assist their suffering sisters in Europe, and members of various other congregations and orders besides, is very remarkable; and, furthermore, the circumstance that their friends and patrons and even the pupils of their schools have been charitably disposed to contribute generously toward the relief of the inhabitants of famine-stricken cities abroad, is convincing proof that St. Peter Fourier's daughters have 'a good Lord and a generous Lady'. Applications for aid had been addressed to Reverend Mother Commissary from a score of places in Europe, especially from many communities in behalf of their orphans.

"In one of the larger houses in America the sister treasurer was asked how she managed to pay the heavy bills for food and other necessaries, since there was no fixed source of income. She replied: 'For years we had never been able to balance our books, and had to borrow from the chancery, but as soon as we began to help the victims of the war, regardless of creed or nationality, the Lord blessed us and *we have not been obliged to borrow since.*'

"A circular dated March 19, 1920, informed the sisters of a plan formulated for the enlargement of St. Mary's Home, Elm Grove. Work on the new building began early in March of the previous year and progressed satisfactorily.

"The annals for 1920 also record the success of the sisters who, during the vacation months, continued their studies at universities or other school-centers, their application meriting degrees, diplomas, or teachers' certificates. The same may be recorded of the teachers in the Music Departments, who availed themselves of the Normal Music Courses, one at the Mother House from April 6-17, the other at Longwood from August 16-20, conducted respectively by Professor Leroy Campbell of the Warren Conservatory, Warren, Pennsylvania, and Professor Alexander Henneman, representing the Art Publishing Society, St. Louis, Missouri.

"To accommodate the increasing number of aged and infirm sisters and to provide a house of recreation during the summer months for the

teachers engaged in crowded class rooms during the scholastic year, the congregation provided another Rest House in addition to St. Mary's Home at Elm Grove, Wisconsin. In the summer of 1910, it was learned that an old estate about two and one-half miles from Porter, Indiana, had been offered for immediate sale. Reverend Mother Commissary requested Mother Provincial M. F. Borgia, and Sister Justa to visit Porter; they considered the property most desirable for the purpose intended. A few weeks later Reverend Mother Commissary and Sister Medulpha also inspected the property and were so well satisfied that negotiations for its purchase were soon completed. The place is part of the old Howe Estate and is of historic interest; it was bought from the Indians in the early part of the eighteenth century by Mrs. Howe's father, Joseph Bailly, a rich fur-trader. For years this old homestead was frequently visited by the early missionaries and besides a chapel in the house, there still remain on the premises an old log chapel and the log trading-post. The sisters purchased forty acres of the estate, partly virgin forest, partly cultivated; the site of the Home is picturesque, surrounded by forest trees remote from the public highway. July 27, 1920, sisters moved out to Villa St. Joseph; since the last week in October they have had a resident chaplain.

"While many of the sisters were pursuing their Extension Courses on the missions, a number of young sisters at the Mother Houses spent several weeks preparing to make perpetual vows; novices pronounced their temporal vows, and a number of postulants were invested with the religious habit. On the fifteenth of August clear and solemn rang from the three Convent belfries of the Milwaukee Mother House the joyous *Jubilate Deo,* greeting the sisters who on this happy day looked back on blessed years spent in the service of the congregation; one upon sixty, ten upon fifty, and thirty-one upon twenty-five years. On the feast of Saint Augustine sixty happy young ladies, singing with holy enthusiasm *Magnificat anima mea Dominum* passed in procession into the convent Church, as entrants to the congregation. On the first Friday of September they exchanged their brown veils for the candidate's bonnet."

From the sisters in Hamilton, Ontario, came the following report: "On August 16 the sisters who form the Corporation of the School Sisters of Notre Dame in Canada sold the property which for the past ten years was occupied by the candidates who attended the Normal

School here, and which for the past three years has been occupied by the sisters who teach the St. Thomas Aquinas School. A larger building was purchased and on August 17, the sisters took possession of it. On the Canadian Thanksgiving Day, October 18, 1920, mass was celebrated for the first time in the sisters' chapel, and they now enjoy the presence of their Sacramental Lord."

Seldom perhaps has there been such a demonstration as that caused by the opening of the Guardian Angel's School, Chicago, Illinois, September 7, 1920. Long before class hours, Italian mothers with infants on their arms, children ready for school, and older brothers and sisters gathered at the doors. So great was the crowd that traffic on Forquer Street was suspended. At the end of the morning session the children in attendance numbered three hundred seventy-eight, divided into five grades. The pastor asked that only the younger children attend the sisters' school during the first year. At the close of the second week it was found necessary to divide the primary grade, and a sixth teacher was engaged. The need of a Catholic school for the Italians in the neighborhood of Forquer Street was of long standing. In 1898, after the close of the Alumnae retreat at the old Taylor Street Sacred Heart Convent, the retreat master, Rev. J. R. Rosswinkel, S.J., urged the establishment of a school, but instead a lay apostolate known as the Guardian Angel Center was started among the west side Italians. Sunday school classes were opened, morning sessions of kindergarten, afternoon sewing classes, a Junior Holy Name Society, and a Free Circulating Library were also introduced. Still, all this proved inadequate. The Most Rev. George W. Mundelein realized that if the great mass of Italians was to be reached, it would be necessary to establish a parochial school. He discussed the matter with the pastor of the Guardian Angel Parish, and at once the work of collecting money and negotiating with builders began. When the building was nearing completion the question of teachers arose. The Archbishop informed Reverend Father Ciufoletti, that he had selected a well-established congregation, one that was doing good work in his diocese, the School Sisters of Notre Dame. Father Ciufoletti's praise of the sisters' work during the first two months, manifested his delight at the Archbishop's choice.

1920 Another year of very trying work favored with heaven's special blessing, is recorded for the sisters in the Baltimore Province, in the Book of Life, and,—as they humbly hope, sealed with the Divine Master's great "Well done". During this year, many of the schools were strengthened by the addition of new classes, also by modern improvements and enlargement of the buildings, for the comfort and well-being of the teachers and their pupils.

The sisters' vocational activites again produced gratifying results in the past year, testifying to close application on the part of the pupils, as well as to the excellent methods of the teachers. Truly, God's blessing on their work was strikingly obvious, not only the work in the class rooms, but their efforts to become better qualified for the multiplying demands in the cause of education. The success of previous organizations for the improvement of teachers stimulated their enthusiasm in attending extension lecture courses by eminent professors during the year. The College Courses at Fordham, Buffalo, Boston, and Notre Dame of Maryland during vacation proved successful, as was also the high school summer course at Notre Dame—all under the direction of their own sisters and other able professors. The sisters in Pittsburgh, Pennsylvania, and vicinity took lecture courses from professors of Duquesne University. Many sisters in Rochester, Buffalo, New York City, Brooklyn and environs, are preparing for State Teachers' Certificates. The prospect is that substantial results also from these intellectual activities will strengthen the schools in their physical, intellectual and moral aspects.

A joyous event of the beautiful Feast of Our Lady's Assumption celebrated in the Baltimore Mother House was the entrance of thirty-one promising young women as candidates; the Feast of Our Lady's Nativity, September 8, increased the number to fifty-one for the candidature, and thirteen for the juniorate. Great as is the number of annual entrants in the several Mother Houses, the source of supply never equals the demand. True to the spirit of Mother Caroline, the School Sisters constantly implore heaven to furnish recruits to all the teaching communities throughout the country.

The beginning of school found the sisters still struggling with serious problems in supplying the requisite personnel for the missions, as many

NOTRE DAME OF QUINCY CENTRAL HIGH SCHOOL

Quincy, Illinois

THE CHAPEL, NOTRE DAME OF QUINCY

of the convalescent sisters on whose help they had reckoned, were not yet completely restored and able for duty. All their available forces from the novitiate and the candidature were needed for the vacancies caused by death and illness in their ranks, and for the opening of more than thirty new classes in overcrowded schools. Truly, the outlook is such as would naturally cause grave concern, especially to the superiors. Their former experiences in times of distress, however, confirm the steadfast hope that God's help will never fail them in their work for His honor and glory and for the good of souls. Thus with renewed fervor their daily *Adjutorium nostrum in Nomine Domini* ascends to heaven on the powerful wings of trusting faith in God's loving providence.

1920 With grateful hearts the sisters of the St. Louis Province record the past year's signal graces and blessings. True, every day carried its burden, but in the midst of all difficulties the sisters realized that the all-seeing eye of God's Providence watches over His children and never forsakes those who trust in Him.

On the first Friday of June the Missouri County Examinations began. Teachers from the city and nearby missions, novices, candidates, and aspirants—all were eager for the opportunity to write for a state certificate. Contrary to all expectations, the County Superintendent graciously granted the Mother House sisters the privilege of taking the examinations at Sancta Maria in Ripa instead of in the public school halls—a privilege gratefully appreciated, since it was the first time it had been accorded in this section of Old Missouri. Thirty-three sisters of St. Joseph enjoyed Ripa's hospitality during this time, as the favor could not be granted to their institution, located outside the county limits. Altogether, it was a group of intensely earnest students who realized fully the responsibility of the arduous task before them, but who undertook it cheerfuly and courageously for the honor and glory of God and the sisterhood. Our Lord blessed the good will and laudable efforts of these teachers with excellent results, which elicited a letter of congratulation from the state superintendent at the capital, complimenting Mother Provincial on "the excellent grades made by the teachers and Normal students of Ripa". Surely another great cause for fervent thanksgiving for the Lord's assistance, which has enabled

them to combat the prejudice of their one time opponents, but who now do not hesitate to extol the competency of these same religious teachers.

In closing their reports of 1920, the sisters thank God for inclining the hearts of friends and patrons to bountiful charity, thereby aiding Mother Provincial to assist Reverend Mother Commissary in sending help and relief to the suffering European sisters. Clergy and laity, children and parents—all proved their devotion to the School Sisters of Notre Dame by sympathetic charity. At one of their missions two little girls gave an open-air entertainment and with beaming countenances brought their small proceeds, $9.40, to their teachers, saying, "This is for the poor Sisters of Notre Dame in Europe". Who can tell the good done by old and young, on the battlefield, in the trenches, in hospitals, and in many schools of our country, over which sweet charity has presided for more than six years and which will continue to reign till all traces of enmity shall have been eradicated from the heart of man?

1920 Our Lady of Good Counsel has visibly protected her children of the Mankato Province during the year that showered innumerable and untold blessings upon them. This was especially true during the blessed days of retreat and during the days of investiture and profession.

Grateful for the opportunity to put aside all worldly cares and to bask in God's almost tangible presence, many ladies assembled at Good Counsel Academy to attend a three-day retreat given by the Rev. George Mahowald, S.J. On account of the summer school work, it was impossible to hold more than one retreat for ladies this year: consequently the attendance was unusually large.

Despite the year of strenuous work in crowded class rooms, the sisters cheerfully and courageously heard the summons to assemble at the Mother House for the summer school term. The examinations indicated that God singularly blessed the sisters' efforts for the furtherance of Catholic education.

Only a few years ago the necessity of so large and commodious a building for the Mankato Mother House was much questioned. To-day accommodation for the many inmates has become a perplexing problem. This is due principally to the steady growth and development of the day and boarding schools connected with the Mother House—an evi-

dence of the favorable reputation already enjoyed by the young institution. At the foot of Good Counsel Hill, shaded by oaks and maples, stands the building recently furnished as a juniorate. The sisters felt that the feast of the Nativity of our Blessed Mother, September 8, was a fitting day on which to open the doors of this preparatory department of the Good Counsel Mother House. Here under the motherly guidance and solicitude of their revered mistress, happy aspirants are trained to become useful and worthy daughters of Notre Dame. It is the intention of the sisters that this juniorate will be the nucleus of a Normal School in which many young women will be trained and fitted for the service of God in behalf of the little ones. The house was blessed with the prescribed ceremonies by the Rev. Chaplain October 18, and placed under the special protection of Saint Joseph, Saint Teresa, and the holy Guardian Angels.

During the seven years of its existence, the Cathedral High School at Winona, Minnesota, has improved from year to year. Courses are offered in letters, and commercial branches. Emphasis is placed on the study of the classics as a preparation for college work. The Catholic High School is on the list of schools accredited by the University of Minnesota. Aside from earnest study, social functions have always been a special feature of the Catholic High. The library contains twelve hundred choice volumes. The pastor, Rev. J. P. Sherman, is energetic and enthusiastic in advancing the students' spiritual and temporal welfare. Through his kind co-operation, during the last few years, the entire convent has been renovated, the chapel beautifully decorated and many modern improvements installed. He is not only solicitous for the needs of his school and convent, but also for the sisters who suffered in Europe during the World War. Last year, when word reached him of the poverty and destitution of these sisters in Europe, Father Sherman summarily raised a purse for their relief.

1921 The plans of Reverend Mother Marianne of blessed memory became a reality in 1921, when the sisters took possession of the *Marianum* in Elm Grove with its hospital, power house, and the subways connecting the several buildings.

Through the intercession of the Blessed Mother and St. Joseph, funds were provided for the undertaking. Nothing disturbed the work

of the conscientious laborers. In June the hospital was ready for occupancy. The chapel which was donated and generously furnished by one of the contractors, was blessed on June 26 by the Chaplain, Rev. Anthony Fischer, C.R. and dedicated in honor of St. Anthony, at the special request of the magnanimous donor. On June 27 mass was celebrated in the new sanctuary and the heavenly Physician took up His abode in the tabernacle to remain with the invalid sisters to be their consolation in their days of suffering and their strength in the hour of death.

At nine o'clock on the morning of December 6, the Archbishop, the Most Rev. Sebastian G. Messmer, celebrated mass in the main chapel of the *Marianum* attended by Msgr. Bernard G. Traudt, Rev. A. Kunny, pastor of St. Mary's Church, Elm Grove, Rev. Anthony A. Fischer, C.R., and the Rev. P. W. Schnitzler, Spiritual Director. Reverend Mother Commissary M. Stanislaus Kostka and her assistants, Mother Superior M. F. Borgia and her assistant, Mother Provincial M. Petra from St. Louis, several sisters from the Mother House and the missions of the city, together with the architects and many of the workmen occupied prominent places on the occasion.

After a short intermission, following the mass, the hymn *Veni Creator Spiritus* was sung in the chapel. His Grace, accompanied by the reverend clergy, blessed the various apartments of the new building. Returning to the chapel, Benediction with the Most Blessed Sacrament was given and the *Te Deum* rose in full chorus in thanksgiving for the completed *Marianum*. His Grace, during the course of the forenoon, visited the hospital for tubercular patients and, in his fatherly way, spoke encouragingly to each of the sufferers and bestowed his archiepiscopal blessing.

November 21, 1920, the feast of the Presentation of the Blessed Virgin Mary, Archbishop Messmer blessed and dedicated the church and school of the new St. Aloysius' Parish at West Allis, Wisconsin, which had been organized by Rev. F. J. Knoernschild. The church and school, a combination building, has the unique distinction of having been the Knights of Columbus' barracks at Camp Custer, Michigan. By laying the foundations for a school and placing the barracks on this structure, the parish was enabled to secure, at small cost, a temporary church, four class rooms and a hall. St. Aloysius' being a branch of

the Assumption School, Reverend Mother consented to provide two teachers for the first four grades, the upper grades to remain at the Assumption until the new scholastic year, beginning in September. The sisters were accompanied to West Allis by Mother Superior M. F. Borgia January 5, 1921. On Three Kings' Day Reverend Mother M. Stanislaus Kostka and several sisters from the Mother House assisted at the blessing of the new convent by the reverend pastor, Father Knoernschild. School opened on January 10, with an enrollment of one hundred seventy-three pupils.

At the opening of the scholastic year, which in Canada begins in January, a high school was established in Walkerton, Ontario, by Rev. P. J. Maloney, pastor of St. Mary's parish. Twenty students registered; the entire Separate or Parochial School has an enrollment of one hundred eighty pupils, a good number when one considers that Walkerton is surrounded by towns that have their own Separate Schools.

"Golden Jubilee of the Orphans' Home. Ten Hundred Seventy Children passed through Saint Agatha's Orphanage in Fifty Years. One Survivor of First Sisters."—This was the heading of an article in a Kitchener, Ontario, newspaper October 8, 1921. On October 7, 1871 three Notre Dame sisters arrived at Petersburg station, Ontario, to assume charge of the orphanage at Saint Agatha, Ontario, two miles distant, established by the Rev. Eugene Funcken, C.R. The three sisters were Reverend Mother Caroline, Sister M. Joachim, and Sister M. Hunegundis. In a log cabin they found the orphans in charge of five young women, all of whom in the course of a few years became members of the Notre Dame Congregation. Such was the humble beginning of the well-known St. Agatha's Orphanage, since become one of the best equipped and best managed charitable institutions of the province. The Golden Jubilee of the arrival of the sisters was fittingly celebrated on Sunday, October 8. It is noteworthy that of the two sisters who went there in 1871 to take charge of the institution, fifty years later one was still living, Sister Mary Hunegundis.

In anticipation of the golden sacerdotal jubilee of His Grace, Archbishop Messmer, July 23, a congratulatory program was rendered by the candidates of the Milwaukee Mother House on April 30, which seventy priests were pleased to attend.

Presence of mind is a blessing. On January 24, at St. Joseph's School, West Allis, Wisconsin, while the sisters and the school children were assisting at mass, fire from the over-heated furnace, broke out in the basement of the church. A sister, noticing thick volumes of smoke and sparks of fire issuing from the registers, quietly but firmly ordered the children to leave the church, saying, "There is too much smoke here." The alarm was sounded. The fire department responded immediately. The buildings—church, school, and sisters home—were saved. The last mentioned, however, was somewhat damaged; the loss was covered by inusrance. In ten days classes were resumed.

After the *Marianum* in Elm Grove was completed, several ladies, among them a number of the Notre Dame alumnae, requested permission to make a spiritual retreat there. The request being granted, seventy ladies withdrew into retirement for three days, September 7 to 10. The Rev. C. M. Thuente, O.P. conducted the exercises which closed with the usual devotions and a holy hour. A second retreat was conducted at the *Marianum* by the same retreat master from October 17 to 21 for priests' housekeepers. The exercises on both occasions were highly appreciated; the retreatants resolved to repeat them yearly.

1921 In January death claimed five victims from the Baltimore province. Grave illness in their ranks intensified the sisters' anxiety and increased the fervor of their supplications for Divine Help. It was granted in many ways. The teachers made excellent and encouraging records during the vacation months by their endeavors to obtain State Certificates, College and University Degrees.

The provincial election was held March 23, since Mother Agnes' second term had expired. The chapter convened on Palm Sunday, March 20, and held its final session on Tuesday, March 22. The election followed at ten-thirty o'clock, the Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, presiding, as the representative of His Eminence, Cardinal Gibbons, who was seriously ill. As the result of the election, Mother M. Medulpha became Provincial Superior of the Baltimore Province, Sister Marion, First Assistant, and Sister Reinharda, Second Assistant. After divine service on Holy Thursday, Mother Commissary left to be in Milwaukee during Easter week for the golden jubilee celebration of the Most Reverend Archbishop of Milwaukee.

After the sanction of the protocol, installation was set for May 19. Reverend Mother Commissary and our new Mother-elect arrived May 14. On that happy day our *Venite Exultemus Domino* was supplemented by a whole-souled prayer for God's blessing on the new administration.

At noon on Holy Thursday the sisters were startled by the sad, but not unexpected news of the death of Cardinal Gibbons. The beginning of his illness dates back to November 7, 1920, when he was seized with faintness while delivering a sermon. After his return to Baltimore he resumed his usual duties. On the eleventh His Eminence was taken ill at St. Joseph's College, Emmitsburg, Maryland, and was anointed on the seventeenth. January 3, 1921, the doctor permitted his removal to Baltimore, and his gratifying improvement encouraged the hope that he would soon be himself again. On Palm Sunday, however, His Eminence's heart became so weak, that the doctor declared his death imminent. Fortified by the last rites of Holy Church, the Cardinal breathed his last amid the prayers of the Rt. Rev. Bishop Corrigan, the priests of his household, his reverend confessor, and the nurses, Sisters of Bon Secours. The requiem on Monday was attended by the pupils of the schools; the second on Tuesday, by the religious communities; the third on Wednesday, by the laity; the Apostolic Delegate, two cardinals, ten archbishops, over forty bishops, more than five hundred priests were present at the last requiem on Thursday. Archbishop Glennon of Saint Louis delivered an eloquent and touching eulogy. In this report the sisters do not write of the grand life work of the beloved Cardinal, for this would take into account his greatness, his service to his country, his personal attributes. But in the shadow which his home-going has cast over his people, they think not of the great Cardinal; but rather of their kind, paternal friend, their guide, protector and helper; of his loving, sympathetic heart; of the beautiful simplicity of his character.

Owing to the large number of sisters to be prepared for their profession of final vows this summer, it was necessary to hold an additional retreat at the Mother House for the accommodation of the second group; this made the vacation work arduous and heavy. Added to this strain were the problems of supplying the personnel for three new schools: St. Lawrence's, Sayville, Long Island; St. John the Evange-

list's, Bergenfield, New Jersey; and our Lady of Perpetual Help School, Anacostia, D. C. The respective pastors had expressed a desire years ago to have Notre Dame Sisters as teachers in their schools; but to their regret until recently they could not provide the proper accommodations. When Mother Commissary visited the Long Island houses last spring, the Rev. George L. Gardiner, pastor of Saint Lawrence's Church, Sayville, Long Island, so earnestly renewed his petition, that she was glad to accede to his wishes. He applied at once for the approval of the Rt. Rev. Charles E. McDonnell of Brooklyn, now resting in God. From the Bishop's answer we quote the following: "I need not say that I am pleased to know that you are going ahead with your intention of establishing a parochial school at Sayville. The Sisters of Notre Dame are doing good work in the schools of this diocese. They are not too ambitious to have private academies; they bestow most of their labor on parish schools. This is one of the secrets of their success. The arrangements for housing the sisters and converting the hall into a school are satisfactory." The church property at Sayville resembles a little paradise, enshrined among magnificent landscapes; the separate parish buildings blend in harmony with the picturesque scene. The sisters were soon comfortably settled in their convent home. In furnishing their chapel, the pastor donated a chalice and an ostensorium. An aged non-Catholic gentleman presented exquisite lining for the tabernacle. The school is well-equipped. Three class rooms are in use, the pupils numbering over a hundred. Following the example of the reverend pastor, the people respect the sisters and heartily appreciate their work. One non-Catholic gentleman remarked: "The best thing that ever happened in Sayville is the opening of a Catholic School", and the people add in all sincerity the wish that God's blessing crown the loving work of the sisters for the salvation of souls.

The little mission at Bergenfield, New Jersey, was opened under the happiest auspices on the eve of St. Augustine's feast, August 28. The Rev. T. F. Morrissey, pastor of St. John's Church, had applied for the sisters some years ago; but their home was not ready until the summer of 1921. In his visits to Camp Merritt, Tenafly, New Jersey, Father Morrissey became acquainted with every nook and corner of the soldiers' quarters during the World War. After the forces had been demobilized, the buildings at Camp Meritt were announced for sale.

The Reverend Father purchased the Visitors' House and had it removed to Bergenfield. Though the snows of 1920-1921 delayed the project, the buildings finally reached their destination. Responding to the pastor's call for volunteers to excavate the foundation for the future school and sisters' home, willing hearts and hands started work; some of the parishioners after their day's hard toil, labored until late into the night. Foremost among the laborers was the pastor himself, stimulating the noble efforts of his parishioners. When the school and convent were furnished and ready to be occupied, Sister Superior M. Jerome, Fort Lee, New Jersey, escorted the teachers to Bergenfield, where a hearty reception was given them.

The mission at St. Boniface, Philadelphia records Saint John's feast, December 27, 1920, as one of special joy, for on this day the sisters took possession of a new convent home. For thirty-two years they had lived in the old convent. The increasing number of pupils called for additional teachers, until finally it became very unsatisfactory. Realizing the unhygienic conditions resulting from overcrowded quarters, the Rev. Joseph A. Wissell, C.SS.R., Rector, succeeded in executing his plan—the erection of a suitable home near the church. The convent was comfortably arranged, equipped with a good heating apparatus, electric light and a thorough system of ventilation; a fine roof garden made a welcome and appreciated addition to the home. Private bed rooms, too, contributed much to the health and comfort of the sisters. The parishioners generously collected funds for new furniture in all the rooms, the chapel included. The first mass was celebrated January 17 by Rev. Joseph Wissel in honor of St. Joseph, under whose protection the building was placed.

After the opening of the mission at Taneytown, Maryland, the pastor, Rev. H. A. Quinn, lodged in a corner of the sacristy, while the sisters occupied the rectory; he generously bore the inconvenience, to have his school taught by religious teachers. Property adjoining the school house had been purchased in December,1920. The building was unsuitable for a convent; but at the suggestion of an architect it was moved to the center of the lot and remodeled. The reverend pastor and his parishioners rejoiced at the result of their labors, when, finally, the convent was ready for occupancy. The solemn dedication took place October 12. At ten-thirty o'clock the procession of twenty-two

priests headed by the Rt. Rev. O. B. Corrigan made its way to the chapel for the dedication ceremonies, after which a solemn votive high mass of the Blessed Virgin was celebrated. The convent, practically arranged and equipped with all necessary modern improvements, is beautiful in its simplicity. The sisters call their new home the White House, as it is painted pure white. They are certainly happier than the "First Lady of the Land" in the White House Mansion at Washington—theirs being the inestimable privilege of living in close proximity to the Lord of lords, the Eucharistic King.

The convent at St. Joseph's, Washington, D. C., had become so dilapidated within the course of almost a half century, that it was deemed unsafe and uninhabitable. A new sanitary building now graces the site of the old one. All connected with it is very practical and comfortable, fitted with modern improvements, yet in due keeping with the spirit of religious poverty and simplicity. The sisters are happily settled in their new surroundings, and all will be complete when the chapel has been arranged to receive the Sacramental King.

1921 The sisters of the St. Louis Province also write optimistically in their annals of 1921. The reader may obtain a clearer insight into the views and aspirations of these religious by reading the annalist's report.

"In the interest of our existing missions with their constantly increasing number of pupils and classes, we have responded to only one appeal for teachers in a new field of labor. The pleading of Rev. Joseph Reich, pastor of St. Catherine's Church, Grand Chain, Illinois, in behalf of his poor, neglected Catholics, could not be resisted. He worked energetically and persistently, determined to attain the accomplishment of his heart's one great desire,—a parochial school. The parishioners being too poor to aid him financially, he went east to collect the needed funds. God blessed his efforts. During the last week of August sisters departed from the Mother House for Grand Chain, their future field of labor. They received hospitality from the sisters in Cairo, where Rev. J. Reich and a trustee of his parish awaited their arrival to conduct them by automobile, to their new home. On the way thither they were overtaken by a terrific electric storm, which raged so furiously that the sisters feared they would never reach their destina-

tion. But the thought, 'The Lord is my helper and protector: in Him hath my heart confided and I have been helped', sustained their courage. Gradually the storm abated and the rays of the setting sun welcomed them to Grand Chain, where they entered their new home on the feast of St. Augustine, August 28, 1921.

"This little country mission is located in southern Illinois. The parish is poor. The church is eminently poor, but the sisters are trying to convert it into a worthier habitation for the King of the World. Despite all this poverty, a comfortable modern dwelling is provided for the sisters. School opened with an enrollment of fifty-one pupils, eager and docile. On his recent visit to the Mother House, the reverend pastor expressed delight at the sisters' influence over the pupils. He said, 'The sisters have worked wonders; the children soon learned to recite the rosary.' And we from within the shelter of the cloister and for whom every mission and school holds special interest, say with all the fervor of our souls: 'May St. Catherine, in whose honor the school and mission in Grand Chain are dedicated, watch benignly over the little charges entrusted to our sisters' care.'

"At Cairo, Illinois, the sisters were sorely in need of more room in their dwelling which had never adequately supplied their wants. Owing to the increasing number of pupils and consequent addition to the teaching faculty, the sisters' predicament became apparent to the parishioners who offered to take in hand the raising of a fund with which to finance the building of a new convent for them; in a few days, they subscribed $17,000. The pastor, Rev. J. Gillen, decided to build a presbytery instead and move his old residence to the corner of the lot for the accommodation of the sisters. One of the rooms was furnished as a chapel, an inestimable treasure to the sisters, who are recompensed for past hardships by the presence of their Eucharistic Lord. The parishioners deserve the gratitude of the sisters for generous dispositions toward them and for many much-needed donations.

"At Shrewsbury Park, Missouri, as last year's annals stated, the little convent was destroyed by fire. Before the opening of school last September the sisters were given the pastor's residence for occupancy until a new dwelling could be erected for their use. They were able to take possession of the new and comfortable home, in time to have the first mass celebrated in the neatly arranged chapel on the anniversary of the

fire. Thus the sorrow born on that sad day changed to joy at the entrance of the Eucharistic Lord among them.

"Since the opening of the Sacred Heart School, twenty-eight years ago, at Fort Madison, Iowa, the sisters had dwelt in a part of the school building. They have since witnessed the completion of a commodious, well-equipped convent, containing all modern conveniences and a spacious chapel besides.

"For fifty years our sisters labored at Saint Anthony's mission in Effingham, Illinois, during which time they were deprived of the sacramental Presence. Last May, while on her visit to the mission, Mother Provincial entreated the reverend pastor to confer this great favor on the sisters. To the inexpressible joy of the community he readily granted the request. Preparations were at once begun and the finest room in the new house was converted into a chapel. On September 4, mass was celebrated therein for the first time by the pastor, Rev. L. W. Lammert. The happy inmates of this mission included two teachers who labored at the Sacred Heart School in Effingham which was opened two years ago. Every morning and evening they walked the distance of nine blocks to and from their scene of labor. Last spring the pastor, Rev. Daniel Doyle, after repeated efforts succeeded in purchasing a spacious building. Remodeled, it now offers large class rooms and a sufficient number of pleasant living rooms for the comfortable accommodation of the teachers.

"Our country mission at Loose Creek, Missouri, underwent a thorough long-needed renovation and now enjoys many conveniences of which it was deprived during the past thirty years of its existence.

"With the close of the past scholastic year the sisters' services ceased at St. Peter's School, Quincy, Illinois, where for more than forty years they had labored. The enduring and cheerful readiness with which the teachers, among many and great hardships, ever responded to duty's call, heeding neither inclemency of weather nor long distance in making the walk daily to and from St. Mary's Academy, will ever be gratefully remembered by the parishioners who deeply regret the departure of the Notre Dame Sisters.

"On the morning of September 8, the beautiful feast of our Lady's nativity, a procession of forty-nine aspirants filed into our convent chapel to the great joy of the assembled community. Seventy young

ladies followed the divine call and are now listed as candidates at Sancta Maria in Ripa, twenty-eight of whom are engaged in mission work. Daily had our supplications for an increase of worthy members ascended to the Lord of the vineyard, in union with our European sisters who for years have contributed prayers for this great necessity as a grateful return for the bountiful assistance we rendered them in their sore need and distress.

"Daily must we pray that God's blessing continue to fructify the labors of the sisters that through their beneficent influence and the grace of God the beautiful flower of religious vocations may spring up in the souls of many good, virtuous girls and incline them to emulate their exemplary teachers in devoting life and talent to the service of God."

1921 That the year 1921 is registered in the annals of the Congregation, as a year of success and progress, is further proved by the records of the Mankato province.

The account of 1920 has in many ways been duplicated in that of 1921, for many have been the blessings, both temporal and spiritual, bestowed during its course on the Mankato province. Not only has the Lord sent to it a number of promising and worthy members, but His blessing is also visible in the steady increase of pupils attending its schools. This required the opening of more classes on several mission, among them St. Andrew's School in St. Paul, St. Philip's in Minneapolis, Sacred Heart in Eden, South Dakota, and SS. Peter and Paul's, in Mankato.

Toward the end of June, the Rt. Rev. A. F. Schinner of Spokane, Washington, applied for Notre Dame Sisters for schools in his diocese. To acquaint themselves with conditions in the far West, Mother Isidore accompanied by her assistant, Sister Lumena, undertook the long, dull journey of nearly 1200 miles. Being assured that all was in readiness for the opening of the missions, two were acepted—Clarkston and Spokane. The travelers returned to the Mother House with the firm conviction that the time had come to transplant to the far West a sprout from the great tree of Notre Dame.

Scarcely had school closed in June, when there came from all directions to Good Counsel Academy many ladies who generously responded

to the invitation to make there the annual retreat. Under the guidance of the Rev. Richard D. Slevan, S.J., the three spiritual days were passed.

The first few weeks of the vacation were spent by a number of the sisters attending summer schools, after which the usual teachers' examinations were held. Many were awarded certificates for untiring efforts to become more proficient in the noble work of Catholic education. In compliance with a request of the Catholic School Superintendent, all teachers in the Archdiocese of St. Paul met at Saint Agnes' School, St. Paul, to take a course in the teaching of Ward's Method of Singing, as also Dr. Shield's Primary Reading Methods. Through the kindness of Mother Medulpha of the Baltimore province a sister was sent from Pittsburgh to teach the latter course. The sisters attended the series of lectures with enthusiasm. At the completion of the course, the sister who taught the Shield's Method spent a few days at Good Counsel Academy where the novices and candidates enjoyed a series of instructions on the same subject.

Judging from the number of applications for the Juniorate in Mankato, received during the spring months, it became evident that the little White House at the foot of Good Counsel Hill would prove inadequate for the aspirants in September. It was, therefore, agreed to move the above mentioned building nearer to the Mother House and then enlarge it. Upon investigation, however, it was found that the old building could not be moved. It was decided that a new building be erected on the hill in proximity to the Mother House. Plans for a two-story brick structure fifty feet by seventy feet were at once prepared by Mother Isidore and approved by Mother Commissary. Work was begun on June 20. At present the building will serve not only as a home for the aspirants but will also contain two class rooms besides sundry music rooms. During the summer vacation it will afford ample accommodations for a number of mission sisters and guests.

September 5 two sisters and a candidate departed from the Mother House, to reopen the mission at Marystown, Minnesota, six miles from Shakopee, the mission having been closed twenty-one years ago. They were met at Shakopee by the reverend pastor who conducted them by automobile to their new field of labor. Here they found a pretty, well-furnished convent home ready for them. The only want was a chapel; but the sisters expect to enjoy this great blessing in a short time. The

parishioners had provided the sisters with many necessaries, not forgetting the cellar. The following Sunday the sisters were given a cordial welcome by the congregation. September 12 school opened with an enrollment of eighty-one pupils.

October 23-26 was a time of special grace and extraordinary blessings for the Mankato province. The Mother House was privileged to hold the Forty Hours Devotion the first time since its foundation. The sisters of Good Counsel appreciated these days, so rich in blessings, and hope that the Eucharistic Savior conferred many graces and blessings on the members of their Congregation, but especially on their numerous benefactors.

CHAPTER VIII

"Be ye thankful."
COL. III, 15.

1922 Seventy-five years ago, on July 31, 1847, four School Sisters of Notre Dame, with Mother Teresa, their Mother General, and her companion sister, landed on American soil, where they found only discouraging prospects, dire poverty, and unexpected hardships. Undismayed, trusting in Providence, they proceeded to their first field of labor, St. Mary's Colony, in the backwoods of Pennsylvania. As the years passed, a fruitful apostolate in school resulted from the many difficulties and adversities successfully overcome. The tiny seed planted by the four undaunted pioneers and watered by their prayers, developed into a gigantic tree, whose sheltering branches spread far and wide, protecting thousands of children and affording them ample opportunity of receiving a Christian education. The sisters like to think that the pioneers, though long departed from their earthly scenes of duty, were with the sisters in spirit during the jubilee season, joining in the acts of thanksgiving and prayer which ascended to the throne of God from nearly five thousand Sisters of Notre Dame, at present laboring in two-thirds of the United States, in Canada, and Porto Rico, in four hundred schools, all united in heart and mind and devoted to the education of youth. They believed that Mother Caroline, especially, who had been the soul and leader of their work, was with them, by her intercession obtaining for her dear congregation, that the schools might ever prosper and flourish, that time might never weaken the energy of the large community, nor diminish its fruitfulness, but that it might grow in grace and strength and be ever imbued with the spirit of the blessed founders, Bishop Wittmann, Father Job, and Mother Teresa, and thus reach a glorious centenary in 1933.

Well might the sisters repeat: "The Lord has done great things for us," when on June 9 in solemn procession all the inmates of the Mother House, singing the *Magnificat* met and conducted Mother Commissary, Mother Borgia, and Sister M. Justa to the convent chapel on their return from Europe. After a brief heartfelt *Welcome Home* addressed to the travelers by the chaplain in the name of the community, Sacramental Benediction was given and a fervent *Te Deum* of thanksgiving

rose in full chorus to God who had so graciously warded off all dangers on sea and land from their superiors.

The year 1922 brought the golden jubilee of Saint Mary's Academy, Prairie du Chien, Wisconsin. The Academy was founded in 1872 when Hon. John Lawler bought from the United States Government the site of the officers' quarters of Fort Crawford and presented the property to Mother Caroline for the erection of a girls' boarding school. The Academy maintained a high standard of scholarship and culture, and in 1913, at the earnest solicitation of friends, clerical and lay, a college department was opened which to-day enjoys official recognition from Church and State. The golden jubilee celebration began February 22, the day of the school's foundation. This was Founders' Day; Reverend Mother and Mother Provincial graced the occasion by their presence. Solemn high mass was celebrated in the convent chapel by the chaplain, Rev. George J. Pickel, S.J., assisted by Rev. Andrew Ganss, S.J., as deacon, Rev. Charles Kenne, S.J. as sub-deacon, and Rev. John McInerney as master of ceremonies. The sermon was delivered by Rev. Francis J. Meyer, S.J. of Campion College. A banquet was held in the Academy dining room at noon, at which the rector and fathers of Campion and the priests of Crawford County were guests of honor. Solemn Benediction was given at five o'clock; the service ended with the *Te Deum.* "The Rose of Prairie Town," a three-act play written for the occasion by two college students, was staged in the college auditorium in the evening by The College Players. Golden Jubilee Week opened on June 10, when the former students—some from 1872—returned to do honor to their *Alma Mater.* Solemn high mass was celebrated on Monday, June 12, by Rev. Eugene Rudge, S.J., of Marquette University, a former chaplain of Saint Mary's. Rev. James McWilliams, S.J. of Campion College delivered the jubilee sermon. At the close of the mass, the chaplain imparted the Apostolic Benediction which had been granted by the Holy Father to the sisters, and pupils, present and past. This favor was obtained through the kindly interest of Rev. John Hagan, S.J. who was once chaplain of St. Mary's and has been for years papal astronomer at the Vatican. The alumnae reception and automobile party filled the day, which closed with an excellent rendition of *Mary Stuart,* by the Dramatic Club. Tuesday morning a requiem mass for the deceased sisters and alumnae was celebrated by

Father Pickel. At four o'clock on the same day, a pageant, telling in episodes the history of Prairie du Chien and St. Mary's, was staged on the east campus by the student body. In the evening the College Players repeated "The Rose of Prairie Town." The Commencement took place on Wednesday morning, Rev. A. H. Rhode, S.J., rector of Campion, being the speaker on the occasion. At two o'clock the procession was formed in the long corridor,—the college students in cap and gown followed by the bishop and the clergy,—and the march began down the west avenue to the auditorium, where the exercises were held. On the stage were the bishop, Rt. Rev. A. J. McGavick, of La Crosse, Wisconsin, Rev. George J. Pickel, S.J., and Very Rev. Robert B. Condon, Ph.D. of La Crosse, Wisconsin, who delivered the address. The candidates were presented by the chaplain and the degrees were conferred by Bishop McGavick who then made an appeal to his audience for an appreciation of and co-operation in the work of higher education. The alumnae banquet in the college gymnasium, which had been converted into an attractive banquet hall, closed the festivities of this memorable week.

Monday, November 6, was a memorable day for the citizens of Formosa, Ontario, but especially for the Sisters of Notre Dame, who celebrated on this day the fiftieth anniversary of their arrival in the village, to take charge of the Separate or Parish School. The chief event of the celebration was the impressive church service arranged with exquisite tact, so characteristic of the pastor, Rev. C. W. Brohman. Punctually at ten o'clock the church bells rang out joyous jubilee peals over the country-side, while the parishioners thronged to the sacred edifice. Thirty-four Sisters of Notre Dame occupied the seats of honor. The altar, elaborately festooned in green and gold, was a picture of art calculated to fascinate the most artistic eye. Solemn high mass of thanksgiving was celebrated by Rev. Father Brohman, assisted by Rev. A. Montag of Mildmay as deacon, and Rev. I. Hoffarth of Chesley as subdeacon, while Rev. J. Lenhard acted as master of ceremonies. Rev. W. Benninger, C.R., President of St. Jerome's College, Kitchener, a former pupil of the sisters, delivered an eloquent sermon in which he drew a vivid picture of the life of service and sacrifice of a Sister of Notre Dame. At the close of the high mass, the reverend pastor addressed his parishioners and in their name highly praised the work of

the Sisters of Notre Dame. On behalf of the parishioners he presented a check of five hundred dollars to the Sister Superior. His personal gift was a massive crucifix and two beautiful candlesticks for the sisters' chapel. At two o'clock a sumptuous dinner was served the sisters by the ladies of the parish. Rev. M. Halm of Hanover, Rev. F. Zettler of Chepstow, Rev. P. Maloney of Walkerton, Rev. W. Goodrow of Riversdale, and Rev. J. Flaheven honored the celebration by their presence, as also did Mother M. Casimir, who for nearly twenty years had been superior in Formosa, and Sister M. Berthilla, who had been in charge there for nine years.

The school of St. Anthony, Milwaukee, Wisconsin was opened on November 18, 1872, with an enrollment of ninety-seven pupils, taught by two sisters, and a candidate. That God has blessed St. Anthony's was obvious for the number of pupils has exceeded the 550 mark and the sisters, grateful for the divine assistance and protection, rendered due and fervent thanks to Him. A jubilee festivity was dispensed with; a quiet family feast, in which Mother Commissary and Mother Superior participated, was celebrated. The Congregation, in the midst of all the jubilee rejoicings of 1922 could not but exclaim, "Not to us, O Lord, not to us, but to Thy Name be the glory."

In answer to the earnest request of the aged Bishop Dowling of Hamilton, Ontario, Reverend Mother found herself constrained to accept the charge of the Separate Schools at Hanover and Hespeler, Ontario. Accordingly, on August 30 three sisters went to Hanover to take charge of the Holy Family Parish School. The ladies of the parish bountifully provided an excellent dinner and a well filled larder. On September 5, 1922, school began with an attendance of eighty-one pupils; many were children whose parents had attended schools taught by the Sisters of Notre Dame in other towns and villages of Ontario, and who rejoiced that some of their own sons and daughters were to have the same privilege as they had had.

On August 30 two sisters started for Hespeler, Ontario, one to take charge of the school with the assistance of a lay teacher, the other to attend to the duties of the house. The following will show how anxious the Rev. P. J. Meyer was to have the sisters. To accommodate them, he vacated his parsonage, leaving in it nearly all of his furniture. School opened on September 5, 1922, with an enrollment of fifty pupils.

"The Lord hath done great things for us: we are become joyful", the sisters repeat with heartfelt gratitude to God as the panorama of the happenings of 1922 unrolls before them and they behold: The signal blessing of God on their schools; the success of the sisters in their college, university, art, and music courses; and the visible protection bestowed on their reverend mothers and sisters on their way to and from Europe; the re-election for life of Reverend Mother General M. Bruno; the visit of the reverend mothers and their companions to Rome, their audience with the Holy Father Pius XI; his granting to the sisters the papal benediction.

Again, when on July 12 His Excellency, the Most Reverend Archbishop John Bonzano, Apostolic Delegate to the United States, visited the Mother House and its different departments, he addressed words of gratification to the inmates and imparted his blessing, did they have cause to "become joyful" particularly, when on leaving, His Excellency expressed his pleasure and satisfaction with all he had seen.

Above all there was cause to "become joyful" on the feast of St. Ignatius, for it was the thirty-fifth anniversary of the laying of the cornerstone and the thirtieth anniversary of the dedication of the Adoration Chapel. Father Provincial Benno Aichinger, O. M. Cap., celebrated mass in the Adoration Chapel at six o'clock, during which the sisters sang hymns of thanksgiving. At nine o'clock, commemorative of the seventy-fifth anniversary of the landing of the first Notre Dame Sisters in New York, a solemn high mass was celebrated in the convent chapel and an inspiring sermon delivered by Rev. August Zeller, C.SS.R. Solemn Benediction and *Te Deum Laudamus* followed the high mass. Rt. Rev. Abbot Alcuin Deutsch, O.S.B. of St. John's Abbey, Collegeville, Minnesota, was present in the sanctuary. In the evening, at seven-thirty o'clock, a final thanksgiving devotion in the Adoration Chapel closed the anniversary celebration of the day, but not of the year.

November 30, the national thanksgiving day, was set apart for the real jubilee festivity. Gloriously the star-spangled banner floated high over the Milwaukee Mother House. All had "become joyful" as the jubilee triduum was ushered in, while by every one was repeated, "*Gratias agamus Domino Deo nostro.*" Pontifical high mass was cele-

brated at ten o'clock by His Grace, the Most Rev. Sebastian G. Messmer, assisted by a number of priests. The sermon delivered by Rev. Msgr. B. G. Traudt was most elevating and soul-stirring.

After the high mass His Grace addressed the community in the following paternal words:

"I cannot let this occasion pass without congratulating you, dear sisters, on this Diamond Jubilee which you are celebrating. Seventy-five years is a short space of time. It may seem long to you, but it is a short, a very short time in the history of the Church. Yet, during those few years you have accomplished much. Your congregation has been blessed, exceptionally blessed.

"As your father and spiritual superior, I congratulate you, not only with the clergymen present, but also with all the clergymen who employ your sisters in the noble work of education. As Monsignor Traudt has said, all the priests who have the Notre Dame Sisters in their schools, or are otherwise acquainted with them, are celebrating this diamond jubilee, and unite in praising the wonderful work of your congregation. They join with me in expressing their gratitude to you.

"And why is your congregation so exceptionally blessed? Precisely because you have preserved the true religious spirit. Many religious communities have been well founded, had a good beginning and continued for a time. Then the religious spirit waned, and the community fell into decay, and this for no other reason, than that they permitted the spirit of the world to enter and to contaminate their principles. Thanks be to God, that has not been the case with your congregation. Your spirit is still that of Mother Caroline,—the spirit of God, the spirit of poverty, obedience, and humility.

"It is especially necessary that the old spirit of obedience be preserved. I dare say that it is this spirit of holy obedience, of sacrifice, and humility that draws the blessing of God upon the community. The importance of this spirit has been mentioned by the preacher of the day, but I wish to emphasize it even more.

"It is most suitable that your jubilee should be celebrated on this day, when the entire nation is giving thanks to God, and that you

should, in a special manner, on this day of jubilation, thank Him for the many blessings received.

"You pray every day for blessing on your work, for strength to bear your daily crosses, for grace to fulfill the duties of your state, and on this day I exhort you to pray not only for this blessing, but also for the preservation of the old religious spirit. Your congregation will be blessed as long as you retain the true religious spirit of Notre Dame, and unless you preserve this spirit, the other blessings will never come.

"It is not enough to thank God for giving and preserving the religious spirit in your congregation in the past, but you should especially beg our Lord to fill the heart of every member of your congregation with the true religious spirit. During the benediction of the Blessed Sacrament which will follow in a few moments we will pray for the preservation of the true spirit of Notre Dame."

During the Sacramental Benediction service the *Te Deum* arose from the hearts of all present as a grand pæan of thanksgiving for the blessings of the past seventy-five years and as a petition, *Fiat misericordia tua, Domine, super nos,* "That Thy mercy, O Lord, come upon us," that at the centenary jubilation in 1933 the congregation may again attest: "The Lord hath done great things for us."

Not alone in the Milwaukee Mother House but in all the other provinces as well was this diamond jubilee celebrated.

As the Baltimore Mother House prides itself on the distinctive privilege of having been the cradle of the community in America, St. James' Parish justly claimed precedence in the jubilee celebration by surprising the sisters on Sunday, June 25, with a grand prelude to the general festive program. The initiative of the parishioners had been heartily encouraged and sanctioned by His Grace, the Most Rev. Archbishop Michael J. Curley, D.D., of Baltimore, and by the Very Rev. James Barron, C.SS.R.,Provincial of the Baltimore Province, and received a spontaneous support; all were anxious to show their appreciation of the good work which the Notre Dame Sisters had accomplished in their midst during seventy-five toilsome and eventful years. The Rev. Giles J. Nusstein, C.SS.R., was the soul of the movement. At the early masses St. James' parishioners offered holy communion for the sisters.

NOTRE DAME OF BELLEVILLE

Belleville, Illinois

ST. PETER'S CATHEDRAL SCHOOL

Belleville, Illinois

At nine-thirty the pupils, St. James' Cadets, the committee of arrangements and others of the parish assembled in the school hall. Thence they proceeded to the Mother House and conducted the sisters in procession to the church, the cadets and men acting as guards of honor. The blessing of a large memorial tablet to be presented later, was followed by solemn high mass for the spiritual welfare of the sisters. An eloquent jubilee sermon was delivered by Reverend Father Olert, C.SS.R., in which he paid a glowing tribute to the sisters for their splendid work as educators and teachers. The church was beautifully decorated in papal and Notre Dame colors, interspersed with huge masses of lilies and roses. After mass the congregation marched in procession to the Mother House auditorium, where the artistic bronze tablet and a generous purse were presented by the committee. The Institute pupils thereupon entertained the enthusiastic assembly with several musical numbers. The day's celebration ended with Benediction of the Blessed Sacrament. A solemn requiem mass was celebrated in St. James' Church on Monday, June 26, for all the deceased sisters of Notre Dame. On the following Thursday the Reverend Fathers of St. James' Parish and the committee on arrangements were invited to a *Pleasant Evening* at the Mother House Auditorium in grateful recognition of their whole-souled management of the jubilee celebration, which certainly proved a joy to Notre Dame, a credit to the community at large, an inspiration to the rising generation.

The closing of St. Alphonsus' School in 1916 dims the diamond lustre of the year, as that field of labor was opened November 3, 1847 by Mother Caroline of sacred memory. The church is now in the very heart of Baltimore's business section, in consequence of which many private dwellings were gradually claimed for the city's commercial interests. As in the passage of years the families which occupied them were compelled to move elsewhere, the Very Rev. Joseph Schneider, Provincial of the Redemptorist Fathers, sold the church property. The closing of St. Alphonsus' School in 1916 was, in truth, a mournful event for the parish, especially for the children and their parents. The sisters' sorrow that dear old St. Alphonsus does not swell the Jubilate chorus, is, however, assuaged by the hope, that the labors of the sisters who taught there for almost seventy years, are duly recorded for the Great Eternal Jubilee.

Another pioneer school, old St. Philomena's, Pittsburgh, Pennsylvania, was gradually undermined in its very foundation by local conditions. Unpleasant surroundings induced the parishioners to remove to more inviting sections of the city; hence, the number of parishioners has been on the decrease. The Pennsylvania Railroad officials having an eye to business, did not fail to recognize that the site on which the church stands, could be utilized to great advantage by their company; accordingly, they sought to purchase the church property. The Redemptorist Fathers, however, withheld their consent as long as possible, but they were finally compelled to yield. The Right Reverend Bishop Canevin, desirous to retain the Redemptorist Fathers in his diocese, invited the Provincial, Very Rev. Joseph Schneider, C.SS.R., and Rev. James Wernert, C.SS.R., to aid him in selecting a place for a new Saint Philomena's Church. They chose one of nature's most beautiful sites in Pittsburgh, Squirrel Hill. Here in 1921 they purchased six acres of land, and their first efforts resulted in the erection of a fine school building which was dedicated August 13, 1922, by the Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh. The festivity was veritably unique and solemn. Many of the attending clergymen who had never seen this locality, admired its grandeur. The bishop, too, was delighted and remarked: "In a short time, this will be *the* parish of the diocese." The parishioners, refined and educated, regard the sisters as angels. The school only was ready for occupancy in 1922; the sisters' convent was in process of erection. When the plant is finished, the premises will boast of a church, a rectory, a convent, a grammar school, and a high school —a grand monument to the zeal and heroic sacrifices of the Redemptorist Fathers and the parishioners. For the present the sisters are living in the school, a spacious building. They entered their new field of labor August 28. Owing to the generosity and consideration of Father Rector, Rev. Joseph P. O'Reilly, everything was in readiness for them; their apartments are so comfortably furnished that nothing is wanting. The reverend father was true to his maxim, "The best isn't good enough for the sisters." His assistant priests shared his sentiment. School opened on September 5, with an enrollment of eighty-seven pupils. All eyes are directed to this school, and wonderful achievements are expected. In compliance with the wish of the Rt. Rev. H. C. Boyle, old St. Philomena's will continue open to classes for an indefinite period.

The sisters' school at Puerta de Tierra, is attended by the poorest of the poor children of Porto Rico; hence the wealthy merchants and professional men of San Juan whose homes are in Miramar, would not permit their children to mingle with that class. This and the fact that these pupils were attending Protestant private schools, induced the Reverend Redemptorist Fathers to open a branch school in connection with their Miramar chapel. The house next to the chapel was Church property, and was destined for the school. But as the tenants failed to heed the notice served in due time, to vacate before September 1, and were still in the house on the ninth, the Redemptorist Brother arranged temporary class rooms in the rear of the chapel, in the choir, and in the sacristy. School opened September 12, with an enrollment of forty-nine pupils; this number increased until it reached eighty-one. Miramar belongs to St. Augustine's Parish. The sisters go back and forth in the trolley, a ride of ten minutes. At noon and frequently after school hours the automobiles of the parishioners are placed at their service. This school was accredited by the Board of Education on condition that its teachers be taken from the Staff of Saint Augustine's School, in San Juan.

St. Mary's School, Malden, Massachusetts, reports an auspicious event bearing on its educational interests—the erection of a new high school. Until June, 1921, there were four high school classes with every room occupied. In September the increase of students necessitated the organization of two additional classes, for whom temporary arrangements were made in the hall. The energetic pastor, Rt. Rev. Msgr. Richard Neagle, whose interest in his Catholic Free School is well known, then decided to build. The work was begun in March, and the sisters, while watching its growth with keen interest, bore patiently the numerous inconveniences of their novel class rooms. The new $100,000 building with its eight commodious rooms was, therefore, joyfully welcomed. It is an artistic structure, two stories high, and is considered the most beautiful school building in Malden and the surrounding country. The coping which borders the level roof is surmounted by two Maltese crosses; statues of the Blessed Virgin and St. Joseph ornament the outside walls on either side, and distinguish it as the Catholic High School of Malden. Being the third school building in the parish, it is

a fit memorial of the third generation and of its present pastor, who is devoted to the interests of his congregation and most anxious to give the children, young and old, every possible advantage of a thorough Catholic education.

When Saint Patrick's School, Glen Cove, Long Island, was opened in 1915 with an enrollment of three hundred seventy pupils, no one thought that within seven years the attendance would be almost doubled. This unexpected increase brought the parish face to face with the necessity of enlarging the school. Accordingly, an attractive addition was built in the rear of the school. The new building harmonizes with the imposing group of St. Patrick's Plant, which resembles a beautiful villa; the old school, surrounded by spacious, picturesque grounds, was erected by the pastor, Rev. Bernard O'Reilly, seven years ago. The annex contains eight large class rooms, two play rooms, and wide corridors; the entire building is practically arranged, equipped with a good heating apparatus, electric light, and thorough system of ventilation. This addition to the school gives the sisters the use of two former class rooms which have been transformed into comfortable sleeping apartments with modern improvements. Teachers and pupils alike are delighted with the new school, the parishioners are justly proud of their successful achievements, but none can be happier than the pastor, whose sole ambition is centered in the welfare of the souls of his people.

"O Sacred Heart of Jesus, I place my trust in Thee." This invocation inscribed on the pedestal of a beautiful statue of the Sacred Heart, erected on the convent grounds, directly opposite the main portals of Sancta Maria in Ripa, attracts the attention of all who enter the grounds of the St. Louis Mother House. As a beautiful sentinel the loving Heart of the Divine Savior has watched over the School Sisters of Notre Dame, bountifully bestowing His assisting grace upon their arduous labors of the past year.

The feast of the Presentation of Our Blessed Lady, November 21, 1921, witnessed a happy event in the convent chapel of Sancta Maria in Ripa. Nine aspirants received the sacrament of Confirmation at the hands of the Most Rev. J. J. Glennon, Archbishop of St. Louis. A number of priests were in attendance. To the joyous and solemn strains of *Ecce Sacerdos* His Grace was conducted to the sanctuary, where he

performed the sacred function. An eloquent sermon by the Archbishop impressed his hearers and inspired in them new devotion and zeal for the noble calling to which the sisters' lives are dedicated. Sacramental Benediction and the *Te Deum* concluded the memorable event. The entire community in procession filed out of the chapel, and proceeded to the new statue of the Sacred Heart, which was blessed by the Most Reverend Archbishop on this joyous occasion. Although the autumnal season was far advanced, the heavens lent their brightness to the festivity; the clear azure sky, the gorgeous autumn trees, and the silvery placid waters of the Mississippi formed an attractive setting to the beautiful scene presented by the many devout clients encircling the image of Him Whom they had chosen as their portion forever. A full chorus of the hymn "O Sacred Heart of Jesus, I place my trust in Thee", terminated the impressive ceremony. Returning to the convent, the junior members led the procession to the candidates' hall where a reception was tendered the Archbishop. His Grace took as the keynote of his address, Catholic Education, and commented on the excellent work done in his archdiocese by the School Sisters of Notre Dame.

As time rolls on, repeated proofs are given that the steady efforts of the sisters are gratefully appreciated by the reverend clergy and the parents of the pupils. This recognition finds expression not only in words, but also in deeds. The sisters' dwellings are more comfortably furnished; new buildings replace those that are time-worn.

When, in 1897, the Congregation in America sang its golden jubilee lay, Sancta Maria in Ripa was dedicated to the Immaculate Queen and the Mother House of the St. Louis Province was formally established. Twenty-five years had passed since then, years of bountiful blessings upon this portion of the congregation's vast expanse. In unison with diamond jubilee bells pealing throughout the breadth and length of the land, and triumphantly proclaiming the favors which God has bestowed upon the congregation during the past seventy-five blessed years, its faithful daughter, Sancta Maria in Ripa, gratefully and exultantly mingled her silvery notes of praise and thanksgiving.

The most important event in the annals of the Mankato Province for 1922 is the completion of a beautiful home for the aspirants, a visible sign of the benediction of the Lord. Despite numerous delays

the building was ready for occupancy at the beginning of vacation. The sisters preparing for final vows found it a pleasant home during the summer, and enjoyed all the conveniences it offers. The main floor is divided into reception rooms, a study hall, and a tapestry room. On the second floor are spacious class rooms, in which the students pursue the high school course. On account of lack of room in the main building, the commercial classes have also been removed to the second floor of the new one. Here in well-lighted class rooms and a well-equipped typewriting room, the commercial pupils are preparing themselves to become efficient members of the business world. The dormitories on the third floor with neat beds and furniture to match the wood-work, are most attractive. In the light and airy basement are the kitchen, serving room, and refectory, all conspicuous for neatness and convenience. The beautiful front entrance, together with the walks, lawn, and shade trees are in themselves an invitation.

Towards the close of June, as usual, the ladies had their annual retreat; zealous souls came from all directions to spend a few days in solitude and prayer. The retreat was preached by Rev. Francis Deglman, S.J., and was an unusually impressive one.

December 8, 1921 was recorded in the annals of the little mission at Clarkston, Washington, as a memorable day, for then the Eucharistic Lord came to dwell for the first time in the newly furnished chapel. The house was blessed by Rev. E. A. Jordan, who gave the sisters a most impressive conference. The following day, feast of Saint Peter Fourier, patron of the mission, mass was celebrated for the first time in the chapel by Father Jordan. It would be impossible to say who was more delighted, the reverend pastor or the little community.

August 31, 1922 marked the fiftieth anniversary of the arrival of the sisters at Wabasha, Minnesota. The first community was composed of two sisters and a candidate, while the enrollment that day numbered seventy-one pupils, half of whom were Indians. Hardships and privations were not wanting. By self-sacrificing endurance and persevering labor on the part of the sisters the school has been kept in a flourishing condition. In 1898 a four-year high school was opened in addition to the grades. The pupils' yearly acquisition of State Certificates from the Minnesota State Board of Examiners, attests the efficiency of the

school. Through the efforts of the zealous and worthy pastor, Rev. J. Bartholome, the convent home was remodeled and refurnished, in recognition of their fifty years of service in the parish. Nothing was left undone to make the sisters' dwelling comfortable and modern. All arrangements for the religious and civic celebration of the occasion were made for November 19; Rt. Rev. Bishop Heffron accepted the invitation to sing the Pontifical mass on that day.

For many years the people of Madison Lake, Minnesota, wished for a Catholic high school. Despite the hard times, a sufficient amount of money with which to begin the work, was subscribed through the efforts of the pastor, Rev. Louis O'Day, and the hearty co-operation of his parishioners.

St. Michael's School, Baltimore, Maryland, celebrated in a fitting manner the diamond jubilee of its opening.

Other golden jubilees occurred at:

St. John de Nepomuc's, Milwaukee, Wisconsin
St. Gabriel's, Prairie du Chien, Wisconsin
St. Patrick's, Peoria, Illinois.

Eleven sisters in the Mankato Province observed the silver jubilee of their profession.

The following homes with chapels for the sisters were erected:

Holy Rosary Convent, Darlington, Wisconsin
St. Alphonsus', Brooklyn, New York
Our Lady of Perpetual Help, St. Louis, Missouri
St. Gerard's, San Antonio, Texas

The convents in connection with St. Ann's School, Milwaukee, Wisconsin, and St. Andrew's School, St. Paul, Minnesota, were improved and enlarged.

Five other schools opened during this year were:

St. Paul's School, Ellicott City, Maryland
St. Mary's, Chamois, Missouri
St. Francis', Aviston, Illinois
SS. Peter and Paul's School, Loretto, Minnesota
High School, St. Michael's, Madison, Minnesota

A new school building was erected in the Sacred Heart Parish, Baltimore, Maryland.

Floods in the districts of Cairo, Illinois, and Belgique, Missouri, threatened havoc to the schools and convents of the sisters in those cities, but the inmates were spared from the impending perils.

1923 Foremost among the events of the year, and of special interest to the sisters of the Milwaukee province, was the election on the eighteenth of January, of a Mother House superior and provincial. To the satisfaction of all, Mother M. F. Borgia and her assistants, Sister M. Lipharda and Sister M. Deicola, were reelected.

Although the year 1923 added but one new field of labor, it gave glory to God for His signal blessing which was manifest to the sisters through the progress of their pupils, several of whom gained scholarships for the preparatory seminary of the Archdiocese of Chicago, others for academies and high schools; while some won prizes in spelling and essay contests. Twenty young ladies, graduates of the commercial class of St. Francis' School, Milwaukee, Wisconsin, took first prizes in the international contest conducted by the Gregg Publishing Company of Chicago. Announcement thereof was made, after five judges had graded entrants from hundreds of schools throughout the world.

Notwithstanding that "many poor children, dear to the Sacred Heart, and sadly in want of help, stretch out their arms to them" for instruction, the many new and promising missions which have been offered to the sisters for the relief of these children had to be declined and zealous pastors disappointed because the supply teachers of this year were filling other vacancies. All other available sisters were required to substitute for disabled teachers and to open new classes in schools already in their charge.

July 2, 1922, was memorable in the annals of St. Peter's Parish at Beaver Dam, Wisconsin, because it witnessed the laying of the cornerstone of a new school building. January 14, 1923, the building was ready for its dedication. The Rt. Rev. Vicar General, Msgr. B. G. Traudt, officiated and blessed the new school. The building has ten class rooms, an office room, a library, a gymnasium, and an auditorium with a seating capacity of five hundred persons. It is a reinforced concrete and brick structure. The general style of the building is of the latest and most modern type; it is sanitary throughout. As soon as the school was finished, the pastor immediately started raising funds to pro-

vide a new convent for the sisters, which he planned to make in no way inferior to the school.

Holy Cross School, opposite Calvary cemetery in Wauwatosa, Wisconsin, erected at the cost of $125,000, was dedicated Easter Tuesday, April 3, 1923, by His Grace, the Most Reverend Archbishop Messmer assisted by Monsignor Traudt and a number of priests. City, county, and state officials were also present and added to the solemnity of the occasion by their appropriate addresses. This new school has twelve large class rooms accommodating over four hundred children, space for gymnasium and indoor games, two office rooms, one for the principal, the other for the visiting nurse, and a school supply room. City water is furnished. His Grace, the Most Reverend Archbishop, June 5, 1923, personally blessed the remodeled house and chapel. In the souvenir program of the dedication of Holy Cross School, one reads under the heading *Gratitude:* "It is meet that the predominant thought on this felicitous occasion be one of gratitude and of thanksgiving to God." The sisters add, also, "one of appreciation."

St. Hedwig's Mission, Milwaukee, Wisconsin, reported Easter Monday, 1923, an important day, for then the new convent with its beautiful chapel, erected at the cost of $45,000, was dedicated. The Rt. Rev. Msgr. B. G. Traudt, the pastor, Rt. Rev. Msgr. Michael J. Wenta, Rev. Rudolph A. Kielpinski, and Rev. Joseph C. Knitter in solemn procession passed through the corridors of the building, blessing each room. Then the reverend pastor addressed the parishioners, thanked them for their willing co-operation in erecting the new convent, and with eloquent words praised their generosity in contributing toward the building fund.

The feast of Saint Augustine, August 29, 1923, is noted in the annals of St. Patrick's Parish, Amboy, Illinois, as the day on which the sisters arrived, who were to take charge of the parochial school. Amboy, a little town, ninety miles from Rockford, Illinois, boasts a beautiful church, a rectory, and a convent and school building, lasting monuments of the zeal of the pious pastor, Rev. Thomas J. Cullen and his faithful parishioners. As the school neared its completion, the reverend pastor went to Milwaukee to renew his petition for sisters, made three years previous. Reverend Mother M. S. Kostka granted his request. On the twenty-eighth of August, four sisters left the Mother House

with Sister Justa, who was to establish the mission and place it under the protection of the Holy Family and St. Augustine. The sisters, on reaching Dixon, found several members of St. Patrick's parish awaiting them, to convey them by automobiles to Amboy. Here the reverend pastor and a number of parishioners greeted them with a most cordial welcome which bespoke the emotions of joy that thrilled their hearts. On Monday, September 2, Labor Day, the Rt. Rev. P. J. Muldoon, Bishop of Rockford, and a number of priests arrived at Amboy for the blessing of the new school. To the joy of the reverend pastor, the Bishop performed the dedicatory rites in the presence of a large concourse of parishioners and friends. The dedication services over, priests and people, Catholics and non-Catholics, repaired to the hall to listen to addresses by the Bishop and other prominent men on the subject of education. On Tuesday, September 3, the pupils hastened to school at an early hour, their joy heightened by the fact that this year they had a new school, and religious teachers. The enrollment surpassed all expectations, consequently another teacher was needed. Reverend Mother not being able to furnish another sister, the reverend pastor willingly engaged the services of a lay teacher. The far sightedness and wisdom of Father Cullen was manifest in his having erected a modern, eight-room, brick school building, though it was supposed only three rooms would be needed at first; and in his having purchased the old Amboy House which had been remodeled for the sisters' use. The sisters found their twenty-room home equipped from cellar to attic with everything needed, from a hundred-and-fifty-dollar washing machine in the laundry, to a beautiful chapel on the upper floor. The chapel, which had been furnished by one of the parishioners, was blessed by the Bishop before his departure on Tuesday morning. The latter's gift to the sisters was a beautiful chalice which was used for the first time on September 13, when the Sacramental Lord came to dwell in their home.

For the members of St. James' Parish, Grand Rapids, Michigan, September 2, 1923, was also an eventful day, as it witnessed the solemn dedication of the beautiful new school building erected at a cost of $180,000. The ceremonies were performed by the Rt. Rev. Edward D. Kelly, Bishop of the diocese, assisted by the Very Rev. Edward A. Lefebvre, pastor of St. James', and the Rev. Robert W. Brown, diocesan

superintendent of schools. Nearly every clergyman in the city attended the celebration. After the blessing, the Right Reverend Bishop delivered a forcible address on Catholic education. The new school is a splendid modern structure, complete in every detail. It will be a substantial proof of the loyalty of Michigan Catholics to the principles of Christian education during a period of relentless warfare against the parochial schools.

Ten years ago the Italians of Detroit, who for fifteen years had been united in a congregation, found it imperative to have a parochial school, if they wished their posterity to carry through life, the same faith they had brought with them from their home in fair Italy. They had settled in the neighborhood of the Sacred Heart Parish and many of their children attended the Sacred Heart School. But the number of those who wished a parochial school training rapidly increased; therefore, the Rev. Francis Beccherini, their pastor, arranged to rent the former boys' school of the Sacred Heart Parish until some future date when the members of his congregation might be able financially to take upon themselves the responsibility of building and maintaining a school of their own. Finally, on September 8, 1922, the ground was broken preparatory to the erection of the new school. Due to adverse building circumstances, a year was needed for its completion. It contains eleven well-lighted class rooms and an auditorium and is thoroughly modern. One of its practical features is a large roof garden, which affords additional space for playgrounds, eliminating all danger from the heavy traffic in the district. The Italians of San Francesco Parish say, without fear of exaggeration, that theirs is the finest Italian school in the United States.

For several years the people of Waterloo, Ontario, faced the problem of accommodating the increasing number of pupils in school, since many families of smaller places had moved to their busy town. After due deliberation it was decided to build an addition of four rooms and to renovate the old school house. Work was begun in April, 1923, and finished in October. The completed building has eight large class rooms with the best ventilating and lighting systems. Through the enlargement of the school, the sisters gained three more apartments for their own use. The school nurse enjoys an office supplied with gas and electric light, and otherwise well equipped. The pupils are delighted with

their two spacious play rooms in the basement. The building is fireproof. Two immense boilers furnish heat for church, school, and convent.

The feast of St. Teresa, October 15, 1923, witnessed the blessing of the beautiful new convent for the sisters at Saint Mary's, Michigan City, Indiana. The day was a particularly happy one for the sisters as it brought the fulfillment of a long felt desire. The work was begun in July, 1922, but due to labor difficulties, the edifice was not completed until the fall of the following year. The pastor, Father Ellering, superintended the building, and the parishioners were generous in their contributions. The convent is a two-story red brick structure finished in colonial style. The various societies of the parish supplied the necessary furniture. Reverend Mother Commissary and a number of sisters from the Mother House were present at the blessing, expressed themselves well pleased with the new home, and heartily thanked the pastor for his good work.

December 29, 1923, was a memorable day for the sisters at St. Joseph's School, Peoria, Illinois. It was then that the first mass was celebrated in the little chapel, which generous friends had furnished. Mother Commissary M. Stanislaus Kostka, who had been stationed at St. Joseph's for seventeen years, Sister Justa, and Sister Theodosia honored the occasion with their presence. The dean, Rev. H. A. Greve, was instrumental in obtaining the privilege of having the Blessed Sacrament reserved in the convent chapel.

A pleasant visit was paid to the sisters in the Mother House on May 15 by His Eminence, Michael Cardinal von Faulhaber, Archbishop of Munich, one of the foremost ecclesiastics and scholars of the day, and a special friend of Reverend Mother General and of the Congregation of the School Sisters. Accompanied by His Grace, Archbishop Messmer, and Monsignor Traudt, His Eminence arrived at the Mother House at noon, where the distinguished guests were welcomed by the Reverend Chaplain, and conducted to the Bishop's suite, which was gay with scrolls of welcome, American red, white, and blue, and Bavarian white and blue. Here Reverend Mother Commissary, Mother Superior, and their assistants extended their welcome. Early that morning the Most Reverend Archbishop asked the Cardinal where it would please him to

dine. "If I may choose," His Eminence replied, "I will dine in the convent of the School Sisters." After dinner, the entire community assembled in the auditorium. The novices and candidates were arranged on the lower platform in front of the curtain, the sisters occupying the chairs in the body of the hall. His Eminence and the clergy entered the hall to the strains of a festive march, which was followed by a chorus of welcome. Then the Reverend Spiritual Director formally greeted the guest of honor in the name of the community, emphasizing the fact that His Eminence came to America, not only as a Cardinal of the Church, holding in one hand a banner of peace and charity, and in the other the beautiful flower of gratitude, but as a friend of the congregation bringing to them a *viva voce* greeting from "the cloister on the Anger." To the chaplain's warm words of greeting, the Cardinal responded in an equally hearty manner. The following is a partial report of his address:

"When planning a trip to America, to express, especially in the larger cities, my sincere gratitude for the noble aid which this country gave to Germany in its years of greatest affliction, the first city that came to my mind was Milwaukee, and I determined by no means to miss that city, even if it should cost me sleepless nights.

"More than one reason prompted me to visit Milwaukee. In the first place, I desired to call on His Grace, your Most Reverend Archbishop, not only because he was known to me as the treasurer of the Associated Charities, but also because he had accomplished truly great things by active co-operation in the relief work done for the Central European countries. Another cause for thinking of Milwaukee lay in the fact that the first help which arrived for the destitute in Munich, came from Milwaukee. Since then the charity of the American sisters has never ceased to send gifts to the 'Convent on the Anger.'

"From this convent, I bring you greetings. When before my departure I called on your Mother General to inquire whether she had a letter or a message to send, she gave me a whole pack of letters which I delivered to the Notre Dame Sisters in New York, and which I trust by this time have reached their destination. As in Europe, where, on my confirmation tours, I meet School Sisters of

our Lady almost daily, so it is here. In New York I met the School Sisters, in Philadelphia, in Baltimore, in other cities where I sojourned, everywhere I met School Sisters. One might almost say that not only is God everywhere, but also the School Sisters of Notre Dame.

"Your congregation is wide-spread; like a mighty tree it extends its branches far and wide. On every leaf of this tree, it seems to me, is written *Magnificat,* the *Magnificat* that every individual School Sister sings to the Lord with all her soul. In the directory of your congregation for this year, I see that the School Sisters in America number nearly five thousand, in approximately four hundred convents; thus, on each day of the year in a different house adoration might be kept. In these many missions how many languages and nationalities are found! Still, in the end, we all have but one mother tongue—the Catholic *Credo.* This is the real language of our holy Church, the one which above all must be dear to our hearts.

"You have large numbers; however, a large number of members is not the main thing, but rather the true religious spirit, the spirit of the founders which thus far has permeated the congregation on both sides of the Atlantic.

"At the General Chapter, your Reverend Mother Kostka related to us many interesting and edifying facts about the congregation and the schools here in America, from which we learned much that was good and useful. Just as you in America have many difficulties to contend with in conducting your schools, so have we in 'Red Munich,' difficulties, many and great. You show me not only by your flags that I am in America, and by white and blue bannerets that I am from Bavaria, but also by the red carpet you have spread, that I have come from 'red' Munich. There in 'red' Munich sixty-five per cent of the people are socialistic, yet when we voted for the kind of schools we wanted, seventy-five per cent demanded Christian schools. Thus, socialistic parents by preference, entrust their children to convent schools, a proof of the efficient and satisfactory service of the sisters. When two years ago the government decided

to deprive our schools of their Christian character, Christian parents united in a demand for Christian schools for their children.

"On my way to your convent, I remarked to your Most Reverend Archbishop, that my School Sisters abroad work with extraordinary blessing; His Grace replied that he could with pleasure say the same of the Notre Dame Sisters in his Archdiocese. Surely a beautiful tribute! Let me ask you to labor unitedly for the Catholic education of the children, even if it does cost great effort. When in Bavaria some new difficulty arises in regard to Catholic schools, I go to your Mother General; we then discuss the matter thoroughly, and see what can be done. So I often meet your Reverend Mother at the principal Mother House, and am well acquainted with the spirit of your congregation.

"Continue to work in union, and may the spirit of God abide with you. Let the spirit of God, the Holy Spirit, the true Pentecostal Spirit, flame in your hearts, and continue to work with blessing in the love of God and for the welfare of the souls of children."

Thereupon the Cardinal, with the Archbishop, proceeded to visit the Chapels of Perpetual Adoration, of the Relics, and of the Queen of Angels. As His Eminence passed through the infirmary corridor, the doors of the sick rooms being open, he blessed the invalids, and spoke words of comfort to them. After making this round, His Eminence was invited to the chancery where the superiors of the city missions were assembled to greet him. With another hearty blessing he bade farewell, and left with the earnest wishes of the Sisters of Notre Dame in America that the Cardinal would return home laden with bounteous donations for his destitute children and students who depend on his fatherly benefactions to prosecute their studies.

Another year's record in the Baltimore Province stands out against the sombre background of incessant work and worries, of obstacles which, from a human point of view, seemed insurmountable. But the strong hand of the heavenly Father has guided the "Great Baltimore" safe through the surging waves, to the port of another scholastic year.

Steady progress in the educational field of this province also was clearly manifested by heavy registrations in all its schools; consequently, there followed numerous calls for additional teachers to relieve the con-

gestion. In several instances it was necessary to furnish improvised class rooms. This extension of class work is gratifying, and much appreciated by those whose teaching-staffs have been reinforced.

Progress in higher education, too, is clearly evident not only in the heavy enrollment of high school and college students, but also in the growing demand for teachers carrying degrees. After the vacation courses, a number of student sisters received degrees, while many others secured Normal and State Certificates.

Hand in hand with the sisters' efforts to maintain their schools at the required standards, are the endeavors of the reverend pastors, to make the buildings and also the sisters' homes more sanitary and comfortable. When in 1890 three sisters took charge of St. Joseph's Passionist Monastery Church School at Carroll, then a suburb of Baltimore, there were eighty pupils in attendance; the small convent was then sufficiently large for the little community. Since then the number of sisters has increased to thirteen, and that of the pupils exceeds six hundred. Though the old convent was enlarged by several additions, it did not meet the requirements, and was, moreover, unsafe and insanitary. The Rector, Rev. Father Maurice, C.P., interested the parishioners in building a suitable convent. They responded generously to the "drive" in November, 1922, in grateful appreciation of the sisters' disinterested work for the benefit of the thousands who have been educated in the Monastery School. The new convent is hidden among the large trees on Whiteford Avenue front, directly south of the school. It is built in Romanesque style and attracts by its simple beauty. The contour of the slate roof surfaces is broken at intervals by Romanesque gables. A beautiful chapel, a large community room, the superior's office, sewing and music rooms, two reception rooms, a refectory, kitchen and pantry are on the first floor. The entire second floor is divided into sleeping apartments for the sisters; there are fifteen bedrooms and an infirmary, with provision for future extension when necessary. Commodious porches are provided at the rear of this floor.

Educational work in St. Ann's parish, Baltimore, dates back for a period of fifty-four years. In February, 1874, the first pupils, about fifty in number, assembled in the first St. Ann's School, a small frame building. As the enrollment increased, the original staff of two young

ladies was enlarged by five more teachers. They carried on the work until the School Sisters of Notre Dame took charge of the school, September 4, 1882. The sisters who taught there were obliged to accept hospitality at the Mother House until the parish convent was opened in December, 1883. On July 31, 1887, the cornerstone of the second St. Ann's school was laid by the late Cardinal Gibbons; in January, 1888, the classes were moved into the new building which, it was thought, would fill the needs of the parish for many generations. But as the reputation of St. Ann's school spread, it was found necessary, in 1902, to add two large class rooms to the rear of the building. As year after year the attendance continued to grow, it became evident that additional space would soon be needed. When Rev. Joseph C. Mallon, the present pastor of St. Ann's, went to Baltimore, the preparation for a new school was begun. After a few obstacles had been overcome, he started a drive for funds for the erection of a new and greater St. Ann's School. The work of razing the old one was begun in May and June 25 the first foundation stone of the new structure was laid. In the erection of this building a new record for speedy construction was set; classes reopened October 1, 1923. The reverend pastor had the loyal co-operation of his congregation in the realization of his own and their ambition, to have north Baltimore possess a parochial school second to none in the archdiocese. Sixteen large well-planned class rooms occupy the second and third floors, while an assembly hall and two meeting rooms for the parish societies are on the first floor. Nothing that will promote the health and advancement of the children was overlooked in the construction of the school. Two libraries provide reference books, religious, and historical reading matter, to increase the pupils' interest in their studies, and to enable them to acquire the cultured mind.

Owing to the growth of the community of Our Lady of Good Counsel mission, Baltimore, housing conditions became uncomfortably congested. The pastor had one over-ruling interest at heart—the providing of a suitable home for the sisters. But the financial circumstances of his congregation delayed his plans. With the addition of a new grade in September, and the arrival of another teacher to take charge of it, it became imperative for him to act. The adjoining house, a twin building to the convent, was purchased, and on November 2 the work of con-

necting them began. This added nine large rooms, one of which was furnished as a chapel. The addition included also a spacious laundry equipped with all conveniences which the reverend pastor could secure. A large cemented yard in the rear, completely screened from the outside world by a solid fence, affords a cool, pleasant resting place for the sisters after the day's arduous work in the class rooms.

The feast of our Lady of Good Counsel, April 26, 1923, marked the happiest event in the history of this mission. Since its opening in 1907, the sisters had been longing to have the Blessed Sacrament in their home. On this feast their joy was unbounded when the divine mysteries were celebrated for the first time in their chapel, and our Sacramental Lord took up His permanent abode in the tabernacle. To the grateful sisters it seems almost incredible that their former gloomy and congested convent has been transformed into the present cheerful home in so short a time; yet there it stands—a combination of simplicity and comfort. The parishioners cheerfully assumed the debt contracted by this enterprise—thus proving their devotedness to the noble-hearted pastor, as well as their gratitude to the sisters who are sacrificing themselves for the welfare of the pupils.

The seed planted by the pioneers of Most Holy Name School, Troy Hill, Pittsburgh, forty-five years ago, has grown to a large tree spreading its branches far and wide. In the course of time the little convent was enlarged, and some years ago a small adjoining house was added to it. But as even this double building proved inadequate to meet the necessities of the increasing community, the parishioners faced the problem of furnishing a larger dwelling for the sisters, and nobly undertook the work of extensions and improvements. Instead of the former dingy little community room, the sisters now have a bright, spacious hall. Two apartments, and a corridor which gives easier access to the chapel, were added. The ladies realized over $700 at a euchre for the benefit of the sisters; this enabled them to furnish desks, chairs, linoleum, and other necessaries for the house, which had been transformed into a convenient and suitable convent home.

Since the opening of the mission in Cumberland, Maryland, sixteen years ago, the enrollment of pupils and teachers has been doubled.

Though the school building has been twice enlarged, it proved wholly inadequate for present needs; the sisters, too, were greatly handicapped in their narrow quarters. The pastor, Rt. Rev. Msgr. Edward J. Wunder, referred the matter to the archbishop, Most Rev. Michael J. Curley, D. D., who approved heartily of the building project, whereupon plans were promptly drawn. On May 17, His Grace broke ground for the new school, and that same evening opened the campaign for funds. His Grace's appeal met with a generous response on the part of the parishioners, who are devoted to the sisters, and anxious to give them and their pupils the benefit of hygienic, comfortable buildings. The convent was transformed into a spacious, sanitary, and comfortable home. While the new building was still in process of erection, classes were conducted in the school hall. The large class rooms are constructed with a view to the health and comfort of the pupils; careful attention was given to lighting, heating, and ventilation problems. On the third floor are the high school and commercial departments, a spacious library, and a completely equipped chemical laboratory. The grounds adjoining the building afford ample advantages for healthful exercise, while play rooms in the basement serve for this purpose during inclement weather. St. Patrick's parish may justly rejoice in its great achievement for the physical, intellectual, and spiritual welfare of the pupils, who will become better citizens through the hallowed influence of a good Christian education.

In deference to the last wish of the late Cardinal Gibbons, when on his deathbed he signed a request that the sisters teach the colored children of Our Lady of Perpetual Help Parish, Washington, two teachers opened the school in September, 1921. Owing to the poverty of the new parish, the sisters were dependent on the hospitality of the community at St. Mary's, from which they were taken daily in the reverend pastor's automobile. He was the personification of happiness when his plans for a convent home for the sisters proved feasible. The parishioners, too, desired to give the teachers a home, and their joy was unbounded when the feast of Saint Augustine found their devoted sisters comfortably settled in a cozy home which is only large enough to accommodate the community of four. It is a miniature paradise, especially since the eventful day when our Eucharistic God took up His abode in the little chapel —the altar of which is only thirty-six inches long. The sisters did not

expect the Blessed Sacrament to be reserved until the First Friday—but the pastor gave them a blissful surprise on October 3. He organized a procession of all the acolytes to accompany the Blessed Sacrament to the chapel.

The joy of St. Paul's congregation at Ellicott City, Maryland, when the sisters opened the school last September, was mingled with one regret —the inability of the School Sisters to furnish a teacher for the colored children of the parish. Since then they have been hoping to procure a Sister of Notre Dame for their little ones—and now pastor and parishioners are jubilant over the happy realization of their fondest aspirations. The beginning of the new scholastic year found the pastor rejoicing over two additional teachers, one for the new class in the school for white pupils, the other for the colored children. At present the parish hall adjoining the church serves for the accommodation of the latter, and will be used for school purposes until better arrangements can be made.

St. Peter's Church, Philadelphia, was the scene of an imposing solemnity on Sunday, September 23, 1923, in honor of the seventy-fifth anniversary of the arrival of the School Sisters of Notre Dame as teachers in the parish school. The reverend clergymen and the parishioners loyally co-operated to make the celebration a memorable event, a grand tribute of gratitude to the sisters for their work in the interests of the school. At ten o'clock the chimes of St. Peter's belfry pealed forth their festive melody, as the procession of fifty sisters marched to the church. Fifty girls and twenty-five boys, dressed in white and carrying flowers, acted as guards of honor, while the other pupils of the school walked in ranks on each side. Naturally, a clear sunlit sky would have added to the beauty of the scene; but as all hearts were attuned to jubilee strains, even the pouring rain could not cast gloom over the festive spirits of the people who came to honor the occasion. St. Peter's was thronged to its utmost capacity. Solemn high mass began at ten-thirty o'clock. The preacher of the day chose the text, "They who instruct many unto justice will shine as stars for all eternity," and eloquently applied it to the sisters in their work. The musical program was inspiring and in perfect harmony with the rejoicing of the day. After divine service the sisters were escorted to the school hall. A brief but hearty address, the presentation of seventy-five lilies and of a very generous purse—the gift of the parish

—preceded the private jubilee dinner which had been prepared by the ladies. In the evening solemn vespers, followed by the Benediction of the Blessed Sacrament, ended the celebration which in every detail proved a whole-hearted tribute of gratitude for the work accomplished by the School Sisters of Notre Dame for the welfare of St. Peter's Congregation. As no Catholic feast is complete without loving thought of one's dear dead, the jubilee celebration included a memorial service for the departed sisters who had worked at St. Peter's and for those of the parish who had been religious. On Monday a solemn requiem attended by the sisters, pupils, and many parishioners, was celebrated in the church; most of the children received communion for the departed sisters.

When Mother Caroline of sainted memory opened St. Peter's School in 1848, there was an enrollment of one hundred seventy pupils; the diamond jubilee year records eight hundred seventy-three boys and girls under the care of the sisters. The seed planted by the pioneers has already yielded abundant fruit; most of the Philadelphia parishes boast of members educated at St. Peter's. The numerous religious vocations from the parish, of which the sisters claim more than two hundred as members of their congregation are an additional evidence of God's blessing.

September 18 marked the diamond milestone of the coming of the sisters to old St. Philomena's, Pittsburgh, Pennsylvania. The enthusiasm manifested over the jubilee by young and old, who fondly remember the Sisters of Notre Dame as their teachers, was not only very impressive, but afforded a lesson to a reflecting educator. Men and women in the highest walks of life, who had spent their school days at St. Philomena's, were anxious to return and pay gratitude's tribute to the sisters who helped to form their character. Circumstances delayed the celebration until Sunday, October 14, when former graduates, patrons, and friends came from far and near to join the sisters in giving thanks to God for the work accomplished in the seventy-five years of their educational work in the parish. The Redemptorist Fathers, headed by the Rector, Rev. P. J. O'Reilly, did all in their power to make the feast a "brilliant diamond day" for the parish and the sisters. The day was ideal. At ten o'clock forty-six School Sisters of Notre Dame, escorted by the officers of the various societies and by seventy-five school children, marched in procession to the church to assist at a solemn high mass. Reverend Father

O'Reilly delivered an appropriate sermon, in the course of which he expressed his deep-felt appreciation of the services renderd by the community during the years of its heaven-blest teaching in Pittsburgh. The mass was followed by the Benediction of the Blessed Sacrament. At the recessional, the parishioners repaired to the school lawn where a grandstand had been erected; several addresses were made by a number of priests and the presidents of societies; next, a reception was tendered the sisters, and a valuable purse presented to them. The large assembly room, which had been transformed into a southern dining hall, served as a banquet room, where the sisters were treated to an excellent dinner which the ladies of the parish had prepared for them. The reading of telegrams and congratulations added much to the good cheer which prevailed at the festive board. The afternoon hours were thoroughly enjoyed, singing and music being the chief features of the entertainment. Toward evening, the sisters from other missions returned to their convents; they were happy and well content, saying they had spent one "perfect day." The jubilee strains were modulated into a mournful refrain on Monday morning when a solemn requiem mass was offered for all the deceased sisters who had labored at St. Philomena's, and for those departed young maidens who had entered the Notre Dame community from that parish.

Twenty-five years ago a few professed sisters and a small band of junior members were the inmates of Sancta Maria in Ripa, St. Louis, Missouri; today the number of novices and candidates has been more than tripled, and the tiny seed planted in the juniorate six years ago has flourished and grown; in 1923 it numbered sixty-four members.

During the scholastic year, 1922-23, illness was a frequent visitor in the homes of the sisters, but the Master of the vineyard heard their daily pleadings and spared His laborers, who are so necessary among the little ones. He willed, however, to call to eternal rest four workers—one who for fifty years had served Him in the class room; another, a faithful Martha who had rendered service for twenty-five and more years, and two young teachers scarcely initiated in the work for which they had so zealously and successfully prepared. Their loss was keenly felt; nevertheless, the sisters are confident, it will be fully compensated by their intercession at the throne of God.

ACADEMY OF OUR LADY OF THE PINES

Chatawa, Mississippi

Though unable to grant many another petition, they could not resist the repeated requests of Rev. G. Fick, pastor of the Holy Family Church in Freeburg, Missouri, who for ten years had patiently waited and hoped, until finally through the mediation of the Most Reverend Archbishop Glennon, his ardent wish was realized. Freeburg is a town in Osage County, eight miles south of Rich Fountain, Missouri, at which place the sisters have been successfully teaching for forty years.

Through the efforts of the Rev. F. X. Reker, the sisters at Valley Park, Missouri, are now enjoying a very comfortable home. The sisters' former apartments had been lacking in convenience, which condition caused much unnecessary and tedious work. The defect has now been remedied by the remodeling of the entire building.

A long-desired and most necessary improvement for the comfort of the teachers at Rosati-Kain High School in the Cathedral parish is a commodious new home which the diocesan school board, under the direction of the Most Reverend Archbishop, planned in this year. The dwelling which the sisters occupied for a number of years was barely large enough to accommodate six persons; nothing but love of duty enabled twelve sisters to live in it and to bear all the inconveniences, the close atmosphere, and the heat, especially in the small dormitories, during sultry St. Louis nights. The new home on Lindell Boulevard offers every convenience.

At the close of a blessed and successful year in the class room, many of the teachers hastened as usual to the universities and various other centers, full of enthusiasm to pursue further courses of studies. Their efforts met with gratifying results, and many were happy recipients of degrees or diplomas. The same success may be recorded of the state examinations which were attended during the year.

Other sisters joyfully betook themselves to the Mother House to prepare for the solemn religious acts for which their hearts eagerly longed. On July 18, twenty-one sisters pronounced their final vows, and on August 23, seventeen novices their temporary vows. On August 30 the investiture of thirty-six postulants took place, both last mentioned solemn functions being attended by a large number of clergymen, parents, friends, and patrons of the congregation.

On November 12, the protection of Providence manifested itself in a wonderful way in behalf of the sisters and pupils at Our Lady of Perpetual Help School in Saint Louis. When on the morning of that day the teachers opened their class room doors, a cry of horror sounded through the halls of the building. The ceiling had fallen and crushed everything beneath it. This was most strikingly the case in the class room of the seventh and eighth grade boys, which was a mass of ruins—desks were torn from the floor and broken beyond repair. God in His mercy had preserved a class of promising boys, together with their teachers, from almost certain death by not permitting the accident to occur in day time.

The feast of Our Lady's Presentation, November 21, brought Mother Commissary to the St. Louis Province to complete her visitation tour and to arrange for the provincial election, since the third term of Mother Petra and her assistants had expired in May. Most Reverend Archbishop, J. J. Glennon, appointed December 12 for this important act at which His Grace presided. The result was gratifying:

Mother M. Jolendis, Provincial Superior;
Sister M. Cyrilla, First Assistant;
Sister M. Ignatia, Second Assistant.

At the beginning of April the sisters of the Mankato province also had the pleasure of welcoming Mother Commissary to their Mother House on Good Counsel Hill. After spending two weeks with them, she started on her visitation tour of the province, accompanied by Mother Isidore, Provincial Superior, and Sister M. Aquina. All the missions excepting the two in Washington on the Pacific coast enjoyed at least a brief visit from the guests.

An important event in the annals of the Mankato province is the provincial election which took place on June 5. Reverend Mother Commissary and her assistant, Sister M. Aquina, after making the visitation of the missions in Minnesota, returned to the Mother House on Good Counsel Hill a few days before the time fixed for the election. On the morning of the fifth, the Rt. Rev. Bishop P. Heffron, of Winona, Minnesota, celebrated mass in the convent chapel at seven o'clock, after which he addressed a few words to the members of the chapter. The election, held at nine o'clock, resulted as follows:

Mother M. Isidore, Provincial Superior;
Sister M. Andrina, First Assistant;
Sister M. Francella, Second Assistant.

At the beginning of the new school year in September there was again a large enrollment of children, so that additional teachers had to be sent to many of the schools. New classes were opened in St. Andrew's School, St. Paul, Minnesota, and in the schools at Madison, Madison Lake, St. Leo, Lismore, and Wabasha, all in Minnesota.

One new mission was opened this year; this was at Wabasso, Minnesota. Sister M. Francella conducted three sisters to their new field of labor, on the twenty-eighth of August. The pastor congratulated the parishioners in providing so well for the Catholic education of their children, and expressed his pleasure and gratitude to God who had given School Sisters of Notre Dame to the little town of Wabasso. The sisters found their comfortable home in readiness and conveniently furnished. School was opened September 4 with more than eighty pupils in attendance; in a few days the number increased to one hundred and five, requiring the opening of a third class room.

The pastor of Lamberton was not successful in obtaining sisters for his parish in which he had erected a new school; but Mother Provincial sent him four sisters during the vacation months, since the children were to be prepared for their first holy communion. The sisters spent eight weeks in teaching them Catechism, Bible History and sewing. In the instruction for first communion, they were assisted by the pastor. Fifty boys and girls received their first communion August 15; the sisters did all in their power to make the occasion a solemn one. It is needless to say that the people of Lamberton were deeply impressed and manifested their gratitude to the sisters in many ways.

From the mission at Lonsdale, Minnesota, the following report was sent to the Mother House: "Through the kind efforts of our zealous pastor, Rev. Joseph Tomek, and the generosity of the people, the crowded conditions of our little mission have been greatly relieved. The new two-story addition to the school, constructed during the summer months, was ready for occupancy by September 2. The apartments comprise a spacious community room, refectory, and sun porch on the first floor; a

large dormitory, two small bedrooms, and a sleeping porch on the second floor. In addition there are two large rooms, one to be used as a chapel and the other to accommodate boarding pupils."

CHAPTER IX

"Of Him, and by Him, and in Him, are all things: to Him be glory forever." ROM. XI, 36.

1924 Once more we quote directly from the report of the annals of the Milwaukee province: "God's benignity! How we experience it anew each day, at every turn of events! It was surely God's benignity and His power that gave the victory over the attempted unjust legislation against the Catholic schools pending in the states of Michigan and Oregon. In many of the threatened districts, bishops, priests, and the faithful united their endeavors to enlighten others as to the dangers of the proposed bill and to secure their ardent co-operation. In Detroit alone more than eight hundred priests and laymen met from two hundred twenty parishes as early as July to devise means for reaching every corner of the diocese and instructing every person that could help vote down the pernicious amendment.

"In the state of Oregon, many lay persons evinced a zeal and a spirit of self-sacrifice that would deserve the emulation of religious. Having done whatever was in their power, and realizing that everything depended upon help from above, all united in fervent supplication before the Blessed Sacrament, exposed for weeks before and especially on the last Sunday preceding the election. On the morning of the momentous day tens of thousands of earnest-minded Catholics and especially the school children received holy communion, imploring God to avert the impending calamity. And the Divine Friend of children rewarded the efforts of such as had His sacred interests at heart. He moved the voters to cast their ballots so as to frustrate once more the pernicious scheme of the evil one, who, in order to gain complete control of the world, desires nothing more than to see the children grow up ignorant of God and of their duties.

"Again we have every reason to thank God's goodness and His benignity for sending us a large number of vocations. On the morning of Saint Augustine's feast a procession of young ladies, prospective candidates, following the banner of the Holy Family, entered the convent chapel while the choir chanted the *Magnificat* in thanksgiving. A num-

ber have joined their ranks since then. In gratitude let us exclaim with David: 'The Lord hath been mindful of us and hath blessed us.'

"And must we not attribute it to God's benignity that our sisters have been so signally protected in their many travels this year as was the case in preceding years? One striking incident may be recorded here:

"When our sisters who had attended the summer course at Prairie du Chien were about to return home, torrential rains retarded traveling. On the morning of the general exodus, there was another heavy rain. All available busses had to be engaged; one took a party to the wrong station. The mistake was not noticed until the bus that brought them had left. The sisters telephoned to the college; Mother Angela promised to send for them as soon as another conveyance could be procured; at the same time, the train, which carried the car chartered for our sisters, had to be asked to wait a few minutes. Consequently, a freight train, which otherwise would have followed the passenger train, went ahead and with what fortunate results for hundreds! At Bridgeport there was a bad washout; the tracks gave way, and five of the freight cars were wrecked. Imagine the consequences if this had happened to the passenger train which carried, besides many other persons, about sixty of our sisters!

"The last week of June the sisters were happy to welcome to the Mother House in Milwaukee a number of sisters from the various provinces, who had come to attend the Catholic Educational Convention. The pleasure was all the greater, as this was the first time some of the sisters had seen the chief Mother House.

"The retreat for superiors held at Elm Grove in August seemed singularly blessed by heaven. The most remarkable feature of it, one that will ever waken joyful memories, was the unity and whole-heartedness of all the retreatants; surely a weighty cause for thanksgiving for so vast an organization; and all cherish the hope that the effects of the retreat will benefit the congregation for decades to come.

"A few of our missions owe special thanks to their reverend pastors and appreciative parishioners for new homes or extensive improvements in their former dwellings. Notably was this the case at: Holy Redeemer School, Madison, Wisconsin; Holy Family School, Hanover, Ontario; St. Casimir's School, Milwaukee, Wisconsin; St. Stanislaus School, Berlin, Wisconsin; St. Aloysius' School, West Allis, Wisconsin; Sacred

FRONT VIEW OF THE REST HOUSE, MARIANUM

Elm Grove, Wis.

REAR VIEW OF THE MARIANUM

Heart School, Marshfield, Wisconsin; St. Benedict's School, Blue Island, Illinois; St. Ann's School, Baltimore, Maryland; Blessed Sacrament School, Baltimore, Maryland; Madonna School, Fort Lee, New Jersey; St. Lawrence's School, Sayville, Long Island; St. Teresa's School, Washington, D. C.; Rosati-Kain High School, St. Louis, Missouri; St. Paul's School, Highland, Illinois; St. Michael's School, Madison, Minnesota, and St. Anthony's School, Lismore, Minnesota.

"At the beginning of the scholastic year, fine up-to-date schools, equipped with the latest improvements and conveniences, awaited the pupils of St. Boniface Parish, Rochester, New York, and of Our Lady of Mount Carmel Italian School, Camden, New Jersey.

"Jubilee bells too on several of our missions have been ringing out their invitations to praise and thank God:

"The twenty-fifth anniversary of the establishment of St. Joseph's School, Hewitt, Wisconsin, and the diamond jubilee of Saint Mary's School, Buffalo, New York, were fittingly celebrated.

"Fifty years had passed since the opening of the mission at Oconto, Wisconsin. The fact was not made known to the congregation, hence a golden jubilee celebration was not held; but the sisters were happy to hold a family celebration on the first of September. Reverend Mother Commissary and Sister Eustachia who taught at Oconto forty years ago were pleased to join the sisters in observing the holiday. The latter was filled with admiration at the many improvements made by the present pastor, Rev. L. C. Becker, and his predecessor, Rev. Father Selbach, especially in the surroundings of the church and school. The swampy precincts into which were formerly dumped loads of sawdust from the local mills have been converted into a beautiful park and splendidly equipped playground, one of the finest that even Reverend Mother on her many travels has ever seen.

"October 11, 1924, the fiftieth anniversary of the arrival of the School Sisters of Notre Dame at Longwood, Illinois, was observed. For weeks in advance, elaborate preparations had been made for the great event, and the dawning of a golden autumn day formed a perfect setting for the jubilee celebration.

"Realizing that the convent chapel would not accommodate the hundreds of home-coming alumnae, the sisters arranged to have the solemn

pontifical mass of thanksgiving celebrated in the academy auditorium. For this purpose the stage was transformed into a sanctuary, a suitable altar erected, and a beautiful painting of *The Assumption* hung above it.

"Long before the time set for the service, over a thousand alumnae and friends were waiting in reverent silence in the auditorium chapel. At ten-thirty a flourish of trumpets announced the arrival of the procession. After the cross-bearer came the cathedral acolytes followed by sixty diocesan priests and members of nine religious orders; next came eight Monsignori, then the celebrant, Rt. Rev. Bishop E. J. Hoban, D. D., then Auxiliary Bishop of Chicago, bestowing his blessing upon all. The Cardinal, attended by the Rt. Rev. Msgr. W. Foley, pastor of St. Ambrose's Church, and the Rt. Rev. Msgr. John Dettmer, pastor of St. Anthony's Church, occupied a richly canopied throne at the right of the altar.

"The Quigley Preparatory Seminary Choir of a hundred ten voices, assisted by the Cathedral Quartette, and accompanied by the Chicago Symphony Orchestra, sang the mass.

"The sermon, preached by the Rev. E. L. Dondanville, a former chaplain and a devoted friend of the congregation, was eloquent in tribute to the School Sisters of Notre Dame.

"Step by step he traced the history of the school 'from a few struggling sisters to a thriving community, from a waste of weeds to a flourishing rose planted by the brooks of water, from country life to urban ways, from one or two poor buildings to a city of God, from dangers of floods and prairie fires to present protected security, from being unknown to the enjoyment of public acclaim. Every brick in the building tells of a sacrifice generously made and piled up through the slow adding of the years.'

"He then concluded:

" 'What we have always admired as a rare fact with the School Sisters of Notre Dame is their ability to compete with odds and still meet the test of educational efficiency. I must confess I like the community; I like its work; I like its progressiveness; I like its adaptability; I like its missionary endeavors among the Italians; I like its personnel, with just enough of German descent to give it thrift, of Irish to give it spirit, of Polish to manage the greatest parochial school in the city, and with

enough left over of every other nationality under the sun to make it truly American, and able to cope with any demands of the Church. Thanks be to God on this day of jubilation! for to all that I have said, in humblest refrain I can hear each sister answering back, *A Domino factum est istud.'*

"Immediately after the mass the alumnae and their friends were presented to the Cardinal in the library.

"On Sunday morning, October 12, solemn high mass was celebrated by Msgr. F. A. Rempe, Prothonotary Apostolic and Vicar-General for the religious of Chicago. The Very Rev. Leonard Schlimm, O. S. B., prior and pastor of Saint Paul's Church, Chicago, was deacon, and Rev. William Schiermann, S. J., of Loyola University, subdeacon. About one thousand alumnae, friends, and old settlers of Washington Heights crowded the hall, and it is interesting to note that there were present some who half a century before had attended the little Benedictine Mission Church which is now the convent chapel. The Very Rev. Herbert Noonan, S. J., preached the sermon in which he dwelt on the two types of education, stressing the advantages offered by convent schools. Although there were absent some of the splendid accessories of ecclesiastical pomp of the previous day, the Sunday celebration will remain a lasting and holy memory for all who took part, especially for the students of the academy who formed the choir and who sang the *Jubilate Deo* at the close with feelings of triumphant joy.

"On Monday, a solemn requiem mass was offered for the deceased sisters and students of the academy by the chaplain, Rev. P. J. Tinan, who also preached the sermon. The religious ceremonies were quite properly the most important and impressive feature of the celebration. Yet the social aspects were given due emphasis in their place.

"Sunday afternoon the students of the academy tendered a formal welcome to the Reverend Commissary of the School Sisters of Notre Dame, Mother M. Stanislaus Kostka, her assistant, Sister M. Justa, and Mother Provincial M. F. Borgia, who had come to add joy to the solemnity.

"Three hundred guests attended the alumnae banquet on Saturday evening, October 11. Mrs. James Foley, a graduate of the first St. Mary's

Institute of Milwaukee, presided as toast mistress. Rev. Edward Mullaly, C. S. P., was the speaker of the evening.

"The alumnae program on Sunday, October 12, offered an opportunity for the girls of the various classes to become acquainted with one another.

"The closing feature of the gala events that marked the homecoming was a Field Day on the campus, Monday afternoon, followed by a farewell dinner. The Board of Directors of the Alumnae Association arranged to have a caterer take charge of the cuisine for the days of the jubilee, in order that the sisters might be relieved of all care, and be free to visit their 'old girls' who came back to the number of about a thousand to celebrate these *Golden Days* with their cherished *Alma Mater.* As a pledge of filial love they have launched a drive for the erection of a new chapel which will be a lasting memorial of the *Golden Jubilee.*"

St. Joseph's feast, 1849, was a truly blessed day for St. Mary's Parish, Buffalo, New York, a day of rejoicing for young and old, when Mother Caroline arrived there with one sister to take charge of the parochial school. Even on the day of the opening, they enrolled two hundred pupils, rejoicing in having new teachers, the Sisters of Notre Dame. For seventy-five years, the sisters gave their best for the welfare of thousands of pupils committed to their charge; therefore, the reverend clergymen and the parishioners vied with one another to make the jubilee an outpouring of grateful appreciation. On the festal day, May 25, the sisters of the community, the sisters from Rochester, and representatives of the various sisterhoods in Buffalo, were escorted from the convent to the church by seventy-five children, through the ranks of the plumed Knights of Saint John, and members of other societies. As the procession filed up the middle aisle, the jubilee march, composed for the occasion, attuned the hearts of all to the festive mood which made the day a pleasant one. The immense edifice was crowded, and the sermon proved an eloquent tribute of appreciation on the part of the Reverend Redemptorist Fathers and their parishioners, in return for the successful and self-sacrificing work of the Sisters of Notre Dame. The day's celebration closed with solemn Vespers, Benediction, and the *Te Deum.* Monday was children's day, which opened with a solemn high mass, during which

the children received holy communion for the sisters. Tuesday, a solemn *Requiem Mass* with *Libera,* attended by the parishioners and the entire school, was offered for the departed sisters who had labored in the parish during seventy-five years; for these, also the pupils received holy communion in a body. The sisters, the people of the parish, and the children deem themselves privileged to propagate the seed planted there by the sainted Mother Caroline.

Notre Dame of Maryland celebrated its golden jubilee on May 1, 1924, with a solemn high mass, followed by the May procession through the grounds. The younger children represented the Litany of the Blessed Virgin, the high school girls, the mysteries of the rosary; these were followed by the college students, the sisters, and the clergymen. After the recitation of the rosary and the singing of hymns to our Blessed Mother, the procession gathered around a beautiful statue of the Immaculate Conception, the gift of a generous benefactor, Mrs. A. McGowan of Brewton, Alabama. The little granddaughter of the donor unveiled the statue which was then blessed and dedicated by the Reverend Father Barley of St. Thomas' Church, Baltimore, Maryland, after which the students read the Act of Consecration and chanted the *Magnificat.* An eloquent address was delivered by Rev. Cornelius Warren, C. SS. R., of Annapolis, in which he deplored the un-Christian education which neglects God. He praised the sisters for their work of the past fifty years and the marvelous development of Notre Dame of Maryland. Benediction of the Blessed Sacrament was given in the open, the altar having been erected in the vestibule facing the statue. After the religious ceremonies, a banquet was served to the clergymen, alumnae, and students. All true friends of Notre Dame rejoiced in the happy reality that, after fifty years of its existence, the grounds are now graced by the beautiful statue of Mary Immaculate; and all devoted hearts are looking forward, also, to a new era of blessings on dear Notre Dame of Maryland through the mediation of its august patroness, our Blessed Lady.

The annalist of the St. Louis province writes the following report of the year 1924:

"When the year draws to a close, how natural it is to ask, 'What will the new year bring? Will its days be for us harbingers of joy or

sorrow?' In loving conformity to the Lord's Will, the sisters had not long to await His divine dispensation.

"Early on New Year's morning, the Lord visited the Deaf Mute Institute at Chinchuba, Louisiana, with a disastrous fire which is thought to have started in the laundry, but no one knows how. Laundry, bakery, shoe shop, printing shop, and the men's quarters, all separate buildings, with their equipment were completely destroyed. Thanks to Divine Providence, no lives were lost and no one was injured. During the day, His Grace, Most Reverend Archbishop Shaw, went from New Orleans to the sad scene. At once steps were taken, and a drive started, to raise funds for rebuilding.

"At the earnest request of His Grace, Archbishop Glennon of St. Louis, Missouri, Mother Superior appointed eight sisters for the Rural Vacation Schools among the Ozarks, Missouri, to instruct the neglected children at White Church, Claryville, and Lithium. The undertaking was richly blessed. There were a number of baptisms, and many made their first communion with all the beautiful and solemn ceremonies of this happy day. In a letter of thanks to Mother Superior one pastor writes: 'Please find enclosed pictures as corroborative evidence of the great work of your excellent sisters in the vacation schools. The good sisters who shared the burdens of our hot summer in the vacation schools of this district, have enshrined themselves in the affection and esteem of all our people, who hold them in grateful and lasting benediction. The good they wrought will last, and we hope it may eventually find fruitage in parochial schools for this district.'

"A mission was established this autumn at East St. Louis, Illinois. For weeks Rev. A. Trombly and the men of his parish labored after their day's work far into the night erecting a large pavilion, which serves as a church and a school. The four corners are partitioned off, making spacious class rooms, while the rest of the pavilion, in the form of a large cross, serves as a church where the children hear mass during the week. On Friday evening the walls of the class rooms are folded back, and an immense church is ready to receive the congregation on Sunday. A small dwelling was rented for the sisters' home. On Monday morning, September 15, one hundred and sixty-five bright boys and girls were enrolled, and the pastor looked with pride and satisfaction on his chil-

dren and their religious teachers as he blessed them after mass. The beautiful brick building then in process of erection now serves as a church, a school, and a home for the sisters.

"The cornerstone of the new Academy at Belleville, Illinois, was laid July 27. The institution will be known as Notre Dame of Belleville.

"By order of the Rt. Rev. James A. Griffin, D. D., Bishop of Springfield, Illinois, St. Mary's Academy, Quincy, Illinois, was made a central high school for girls. It is also the Right Reverend Bishop's wish that the academy close its Grammar Grades department and confine itself solely to high school work. In future the academy will bear the official title, Notre Dame of Quincy.

"On October 15 the sisters and children at Forney, Texas, having said their night prayers, were preparing to go to rest. All seemed well. About five minutes later the girls screamed, and one of the sisters thought she heard steps on the side porch which serves as a fire escape. In an instant the entire roof was aflame, and in an otherwise dark room below the bedrooms, the tops of the trunks were all burning. No one of the inmates of the house had used a light or a match in or near this room. A sister had passed through a few minutes before, but without a light, as she knew her way perfectly. There was neither sign of fire nor smoke then. The church bell was rung for help, the men of the parish rushed to the scene, but the house was doomed. The firemen came eight miles from Terrell, and six miles from Forney—the latter in eleven minutes over rough country roads. They saved the church, school, and hall. The sisters feel certain the fire could not have originated in an ordinary way; when the firemen cleared the place they found some Terrell newspapers in a high chimney. How they got there is not known. Mother Provincial M. Jolendis hastened to Texas to bring the sisters home, but the pastor and the congregation begged so earnestly to have them remain, that the school year will not be interrupted. The pastor moved to a vacant room in the school, and left his parsonage to the community. The brave sisters, trusting in the protection of God, were not afraid to stay. Had the fire begun a quarter of an hour later the rescue of the children and the sisters would have been doubtful, or at least very difficult."

The outstanding event of the year 1924, and by far the most joyful one in the Mankato province, was the erection of the beautiful new

Mother House chapel on Good Counsel Hill. When the academy was built thirteen years ago, an improvised chapel was furnished on the second floor of the main wing to serve until such time as it would become possible to erect a separate building. After a few years it became evident that this chapel could no longer adequately serve its purpose; the thought of erecting a worthy structure has for years been uppermost in the minds of Mother Isidore and her assistants. Not until last year, however, was it considered possible to undertake the heavy financial responsibility. Plans matured during the winter of 1923 and 1924 and were submitted to the architect, but it was not until July 13 that all was finally in readiness to begin the foundation. On October 19, 1924, the cornerstone was laid by the Rt. Rev. P. Heffron, D. D., Bishop of Winona, Minnesota. According to contract, the entire building is to be under roof by Christmas, 1925, so that the work can be carried on in the interior through the winter months. The building is to be completed early in 1926.

The past three years have witnessed many improvements in both the convent and the school of the Cathedral Parish of Winona, Minnesota. A spacious sleeping porch at the rear of the convent, and a large screened porch beneath it, to be used as a study, has added greatly to the comfort of the sisters. Besides many other improvements throughout the house, special note must be made of the complete renovation of the chapel. Through the energetic endeavors of Reverend Father Sherman, the high school has installed a laboratory, completely equipped for the work in physics and chemistry; also a typewriting department.

Divine Providence ordained that a mission be opened this year at New England, North Dakota. This is an enterprising, wheat-shipping depot on the Cannon Ball River, about twenty-five miles from the picturesque Bad Lands. A little band of pioneers, in early September, started out for this promising new mission, accompanied by Mother Isidore. They were welcomed with great joy by the reverend pastor and the good people. "Our sisters' school," they said, "is a great thing for New England, and we wish the sisters every success." Rev. J. Poettgens, the pastor, did everything in his power to make the new undertaking a success. The building has five class rooms and a spacious chapel on the first floor. The second floor contains the sisters' community room, dormito-

ries, a dining hall, kitchen and laundry. The building is well equipped. The Rt. Rev. Vincent Wehrle, O.S.B. of Bismarck, attended by three priests, solemnly blessed the chapel and school on September 22. This was preceded by a solemn high mass and a sermon on *The Needs of Catholic Education,* delivered with great eloquence by the Bishop himself. "We are not enemies of the public schools," were the Rt. Rev. Bishop's words. "The public school is a necessity in our country; but we cannot expose our innocent children to the bigotry and the godless theories of many of the public school teachers. Pages and pages of their school readers are devoted to stories of heathen gods; but the one true and only God is seldom, if ever, mentioned, while His very existence is often denied." This and similar statements made a lasting impression on the people of New England, North Dakota.

1925 The date 1925 shines in dazzling splendor in the annals of the Milwaukee province. December 15 completed seventy-five years since the pioneer Sisters of Notre Dame arrived in Milwaukee to begin their work in the West, to enter that little house which in the plan of Divine Providence was to become the great Mother House of a rapidly growing province, and of the entire congregation in America.

What a contrast between then and now! Then one house in the West and after January 2, one school—Saint Mary's—four sisters and one candidate. Since then hundreds of houses and schools in this province and in others originally or partly supplied from here, thousands and thousands of maidens flocking to these houses, to share and continue the work of the pioneers, to consecrate their lives to Jesus, the Lover of souls, to devote them to His personal service, under the patronage of the Heavenly Mother, to the salvation of children. A thoughtful mind beholds in this wonderful change but another manifestation of that divine Wisdom of which Holy Church admiringly sings in her Christmas antiphons that it "extends from end to end disposing all things with power and sweetness."

In reflecting on the poverty, privations, and other hardships of those early days and on all the good effected through the direct or indirect influence of those apostolic souls, on all the progress made even within the first cycle of twenty-five years, one finds fitting application of the psalmist's words of three thousand years ago: *Euntes ibant et flebant,*

mittentes semina sua, "Going they went and wept casting their seeds, but coming they shall come with joyfulness, carrying their sheaves."

Only in eternity shall be seen the superabounding harvest of glory that sprang from the seed sown by those first intrepid souls, the leader of whom many still remember—the indefatigable Mother Caroline. Could they have foreseen the astonishing result, would it not have been a most consoling vision, a most powerful incentive to do and to suffer still more for the cause of the good Lord? But without seeing it, in simple faith and love, they unfalteringly performed each day's stern duties, heroically answered every call for sacrifice, and hence their reward must be very great.

The retrospect brings to view their brilliant example, the glorious outcome of their prayers, labors and sacrifices, God's beneficent dealing with them and His marvelous blessing, which ought to incite the sisters everywhere to imitate them in brave, steadfast, generous discharge of each day's duties, leaving the result to the disposal of the all-wise Heavenly Father. Admiration, joy, and gratitude were the dominant sentiments in the hearts of the sisters when reflecting on God's wisdom and goodness toward the congregation these seventy-five years, sentiments expressed in the words of sacred Scripture: "This has been done by the Lord, and it is wonderful in our eyes." "Great is the Lord and exceedingly to be praised."

For ten years the sisters labored faithfully among the Italians at Sancta Maria Incoronata School, Chicago, Illinois, contenting themselves with two class rooms and a small kitchen for living rooms. In order to provide accommodation for more of the Italian children who had been attending the public schools, the pastor, Rev. John Peona, deemed it necessary to secure other quarters for the sisters. Accordingly, he purchased a three-story brick building near the school, and had it remodeled for a convent. Sparing neither time nor money to make the home a really comfortable one, he bought all the necessary furniture and had an oil burner installed. When school opened in September only the third floor of the convent was ready for occupancy. As the class rooms had to be vacated for the children, the sisters slept on the third floor of their new home, and for the rest lived as best they could in the school building, transforming one of the class rooms into a dining room after

dismissal. Every morning and evening the sisters were obliged to cross the street with lanterns, pitchers, and baskets. How happy they were when on the feast of St. Ursula, October 21, after two months of this gypsy life, they took their first supper in the new dwelling! As a home without a mother lacks an indescribable something, so one can truly say of a convent home, "Home is home where Jesus is," and this was fully realized by the sisters on the feast of St. Gertrude, November 15, 1925. Thanks to the liberality of the pastor, the beautiful little chapel was fitted out with a still more beautiful altar. Rt. Rev. Msgr. P. W. Dunne, assisted by the reverend pastor, blessed the house, offered the first mass and gave Benediction with the Blessed Sacrament. With joyful hearts the sisters sang the *Quid Retribuam Domino* in gratitude for the inestimable privilege of having their Divine Savior in the little tabernacle.

St. Mary's College, Prairie du Chien, found it advisable to close their doors to high school classes and devote attention exclusively to college work. This is in accordance with the tendency of the times and of the standardizing agencies, which insist upon the entire separation of college and secondary schools. In this way, also, the complete equipment of the institution can be used for a single purpose, as has been done recently by the transfer of the library from the third floor to a more accessible and more suitable location in the former academy study hall on the first floor. The college enrollment has increased in an encouraging manner, and plans for further recognition and expansion are well under way.

As was the custom in preceding years, high school, normal and university courses for the sisters were conducted and zealously attended. A new feature of the past vacation was the first session of the music normal held in the Mother House, Milwaukee, from August 3 to August 22. It was a delight for many of the music teachers, who took upon themselves the exertion of those three strenuous weeks.

In order to help spread the kingdom of God, the sisters of this province again aided in the missionary work of rural vacation classes this summer. At Fontana, Sharon, and Cedarburg, all in Wisconsin, sessions lasting from two to six weeks were held. The children were instructed principally in religion and were prepared for confession and first or solemn communion. Singing, needlework, and games also formed part of the program. The good effected for both children and adults will outweigh the sacrifices of the willing missionaries.

The candidature was again blessed with an exceptionally large entrance class this year. Seventy-six young girls bade farewell to the world to devote themselves to the service of the Savior.

During the month of February the sisters in the Mother House, Milwaukee, had the pleasure of having with them the Mothers Provincial and the Mistresses of Candidates from the different provinces, to transact important business. At its close, the superiors were invited to attend another general chapter in Europe. Though the Mothers were happy to meet again their beloved Mother General and their sisters in Europe, still they feared the inclemencies and dangers of an ocean voyage in the fall of the year. However, thanks to Divine Providence, they bore up bravely amid all the perils and inconveniences.

It will not be difficult to see one of the mysterious designs of God in thus bringing together the superiors of the entire congregation for consultation before the adoption of the rule, revised in accordance with the new code of canon law, and in drawing the Mothers even to the Eternal City, to obtain the blessing of the Holy Father in this Jubilee Year.

When in 1921 Mother Medulpha assumed charge of the Baltimore Province, the burden of her office included the obligation of opening Saint Ambrose's School, Baltimore, the acceptance of which dated back to 1919. Providentially circumstances delayed the building plans. The new pastor, however, Rev. J. E. McGuigan, vigorously pushed the enterprise, and when the school was nearing completion in the spring of 1925 Mother Provincial was urged to redeem the promise of 1919. Before the plans had been completely executed, Father McGuigan was promoted to a pastorate in Washington, much to his regret, because his ardent hopes had been frustrated. His successor, the Rev. H. J. Monaghan, deemed himself fortunate in reaping the fruits of his predecessor's efforts in behalf of the school. Two private houses were transformed into a convent. On August 31, Mother Medulpha accompanied the sisters to their home, which is neatly and comfortably furnished, and where they received a cordial welcome from pastor and parishioners. The dedication of the new school took place October 11 and was the first official function of the Most Reverend Archbishop after his return from Europe. The parish was happy in His Grace's condescension, as also in the honor accorded it by addresses from two distinguished officials, Mr. Isaac S.

Field and Dr. David Weglin, the president and acting superintendent, respectively, of public education in Baltimore. In a masterly address the Archbishop thanked these gentlemen for their expressions of appreciation and assurance of co-operation, emphasizing that their good wishes had been backed by numerous deeds in evidence of their good-will. After the dedication, the raising of the flag took place. The new school is a stone structure containing twelve large class rooms, an assembly hall, and a recreation room for the pupils now numbering more than four hundred, who are already devoted to their teachers.

Sunday, September 13, 1925, is set down in the annals of St. James Parish, Baltimore, Maryland, as a memorable and blessed day, for on that day the parish witnessed the solemn dedication of the new parochial school—an achievement of which the parishioners may be justly proud. The ceremonies began with an imposing parade from the school hall to the church; the religious services consisted of a dedicatory sermon by the Rev. Francis A. Parr, C. SS. R., a former pupil of the school; the blessing of the flag by the Rt. Rev. W. J. Hafey, who had come from Raleigh, North Carolina, expressly for the festive occasion, and of solemn benediction of the Blessed Sacrament, and the singing of "Holy God, We Praise Thy Name" by the entire congregation which thronged the large and beautiful church. The sermon was an eloquent and clear presentation of the attitude of the church toward Catholic education. Following the services, the parade again formed and marched through the streets of the parish. As the Most Rev. Archbishop Michael J. Curley, D. D., was in Europe, the Rt. Rev. William J. Hafey, recently consecrated Bishop of Raleigh, placed the seal of God's blessing on the new school; after the blessing the ceremonies of the presentation of the flag took place on a conspicuous platform in the school yard. The reverend rector of the Church accepted it in the name of the parish, and expressed his appreciation in a hearty address, congratulating the people of the parish on the new school which had been erected through their co-operation. The parishioners were appreciative of the kindness of Bishop Hafey in coming from Raleigh for the dedication, and presented His Lordship with a check for $1000 for his poor diocese. The former school has been completely renovated and its capacity considerably enlarged; two new wings were added to the original building; each of these wings contains

three large class rooms, and an office. The basement of the old building was transformed into two large, appropriate play rooms. The finished product, one solid structure equipped throughout with all desirable modern improvements for sanitation and comfort, is a credit to those who planned and executed this splendid monument to the cause of Catholic education. Special recognition is due to the rector, Rev. John V. Heuther, C. SS. R., through whose initiative the enthusiasm of the parish was aroused, though he nobly waives all honors and ascribes the success of the undertaking to the whole-hearted interest of the parishioners.

The new Corpus Christi School is another proof that the Archdiocese of Baltimore is making wonderful strides in its parochial fields of education. In 1885, after the erection of the Corpus Christi Church, the *Jenkins Memorial,* through the munificence of the children of the late Thomas C. Jenkins, the old red-brick building which had served as church and school was assigned to school purposes exclusively; and, when in 1912 the sisters took charge of the school, they taught in the same old building. As in the lapse of years the number of pupils increased, it became necessary to erect a more sanitary and commodious building. Archbishop Curley strongly encouraged the plan, and the pastor, Rev. James V. Nolan, roused the enthusiasm of the parishioners to such a degree that the project was vigorously carried out. After the close of the scholastic year 1924, the work of demolishing the old school was begun, and within the space of five months a beautiful modern stone structure was erected in its place. Eight attractive class rooms, an auditorium, office and lunch room have been well equipped for educational purposes, with due regard to the health and comfort of pupils and teachers. The dedication took place January 25. The Most Rev. Archbishop Curley presided at the solemn high mass. The Rt. Rev. Msgr. Joseph A. Cunnane, pastor of St. Andrew's Church, Baltimore, preached the sermon in which he paid high tribute to the excellence of Catholic education. After the mass, His Grace blessed the new school, and in an appreciative address congratulated the congregation on its valuable contribution to the educational system of the archdiocese, and at the same time encouraged the parishioners to be faithful to the ideals which should characterize the members of a church dedicated to *Corpus Christi,* the Body of Christ.

The erection of a new parochial school for the pupils of St. John's Parish, Frederick, Maryland, manifested the marked interest of the people of that town in the progress of Catholic education. The structure occupied the identical site of *The Old St. John's Literary Institute,* and will be a conspicuous monument to the untiring efforts of the new pastor, the Rev. Francis Schwallenberg, as well as to the generosity of the parishioners. Although a new school was an undisputed necessity, the parishioners had for a time objected vehemently to the tearing down of *Old Saint John's* which for nearly a century had been the dear Alma Mater of many. Tradition and hallowed memories had consecrated the old landmark; but after the repeated exhortations of the reverend pastor and the advice of His Grace, Archbishop Curley, the majority consented and gave willingly and co-operated heartily. Work was begun in May, 1925, and completed in October. The new building is four times the length of the former one. A spacious auditorium, a library, and an office occupy the first floor. The beautiful class rooms on the second floor boast of the modern system of light from one side, and are all furnished for the use of the grammar grades. The high school department is on the third floor; its ideal class rooms and fully equipped laboratories rival any science rooms in the state. In size, structure, finish, and equipment, St. John's new school ranks among the finest of its kind in the country.

Several years ago the Redemptorist Fathers were obliged to open a parochial school in connection with their chapel at Miramar, Porto Rico. Since this mission belongs to St. Augustine's Parish, Puerta de Tierra, two of the sisters from that parish were sent to take charge of the school which opened September 12, 1921, with an enrollment of forty-nine pupils. Since that time, the sisters have taught in a private dwelling which had been converted into a school for the time being. The steady increase in attendance was a great handicap for both teachers and pupils who were literally packed together in these small rooms, and made it necessary for them to secure a more suitable building. The people of Miramar could well afford to bear the expense and readily pledged themselves to give financial aid in the enterprise. The feast of Our Lady of Perpetual Help, June 21, witnessed the laying of the cornerstone by the Rt. Rev. Msgr. Jose Torres, vicar general. After many inconveniences

during the four years in their congested quarters, the sisters were relieved when in September, 1925, they were welcomed to the new school. The building is of concrete, supplied with all modern equipments for sanitation and comfort in the tropics. It contains eight class rooms and special apartments for sewing and domestic science. September 14 marked the beginning of the new scholastic year with an enrollment of one hundred ninety-two pupils, all present at the solemn high mass in honor of the Holy Ghost and Our Lady of Perpetual Help, the Patroness of the school. Five sisters from Puerta de Tierra make the daily trip to Miramar until a suitable convent can be provided for them. The school is accredited by the Insular Department of Education.

The increase in the number of pupils at Holy Angels, Fort Lee, New Jersey, during the past few years, necessitated the completion of the north extension of the main building. Plans were drawn for a three-story addition, to contain class rooms, music rooms, study hall, dormitories, and private rooms, all for the use of the grammar school pupils. Work was begun on the foundation September 24, 1924, and God's blessing so favored the work that early spring found the extension completed. The new part harmonizes with the old, and together they present a perfect whole of which Holy Angels may be justly proud. Coincident with the completion of this annex was the realization of another long-cherished hope, the erection on the grounds of a magnificent bronze statue of Moses. Sister Mary Nonna, the foundress of Holy Angels, had long desired to erect a statue in gratitude to the great Patriarch of the Old Law, for his answer to her prayers and to those of her community, for water. The money with which the statue was purchased had been presented to Sister Nonna to be used for that purpose, by friends who knew of her desire and who wished to pay tribute to her remarkable faith and perseverance. As May 31, 1925, had been set apart for the annual May procession in honor of Mary Immaculate, that date was also decided upon for the blessing of the new extension and the unveiling and blessing of the statue. Rt. Rev. Joseph J. Cunneely officiated and was assisted by four clerical friends of Holy Angels. The speaker was the Rev. Justin W. Corcoran, pastor of the Madonna Church, Fort Lee, who delivered an appropriate address in which he paid tribute to the Sisters of Notre Dame who had labored at Holy Angels, especially

HOLY ANGELS INSTITUTE
Fort Lee, New Jersey

HOLY ANGELS CHAPEL

to those who had borne the heat and burden of the day, when the school was established under very discouraging circumstances. The triple ceremony closed with solemn Benediction in the beautiful school chapel.

The feast of St. Francis Borgia found the Baltimore Mother House astir in joyous anticipation of the harboring of five Reverend Mothers under its hospitable roof previous to their sailing for Europe. Reverend Mother M. Stanislaus Kostka and the Mothers Provincial from the Milwaukee, St. Louis, and Mankato provinces arrived from Pittsburgh at six o'clock in the evening. Mother Medulpha and her assistants met them at the Union Station, and within ten minutes all were safe in the Mother House. The sisters were happy to have the five Mothers with them, but their joy was short-lived. Tuesday brought the parting hour; after breakfast Mother Commissary heartily addressed the sisters, requested fervent prayers for God's protection on their voyage, and gave her farewell blessing. Shortly after twelve o'clock the travelers boarded a train for New York, where they spent two busy days. On Friday, the sixteenth, they embarked on the S. S. Republic, an American Liner, which sailed from Hoboken, New Jersey, at noon. On Thursday, the twenty-ninth, a telegram from Milwaukee announced that the Mothers landed at Bremen, on the twenty-eighth, and all were well.

In the whole union there is not a prettier, more comfortable, more beautiful combination of church, school, and convent, all under one roof than that owned by Holy Angel's Parish, East St. Louis, Illinois. At the dedication the bishop remarked that it would serve as a model for any parish in like circumstances. The sisters took possession of their new quarters on May 1, 1925.

September 6, 1925, was a memorable day for Belleville, Illinois. The new academy, known as Notre Dame of Belleville, at 63rd and West Main Streets, was solemnly dedicated. Mother Commissary accompanied by Mother Provincial M. Jolendis and many of the sisters as well as the sisters of other congregations were present. The dedicatory ceremonies were preceded by an automobile parade led by motor cycle officers and headed by Mayor Anton, Bishop Althoff, and priests of the diocese. The parade consisting of a thousand machines, gathered in the vicinity of the old academy. A number of eloquent speakers, priests and laymen, among whom was Congressman Edward M. Irwin, made addresses. The con-

cluding remarks were made by Bishop Althoff, who said that when the bells of Saint Peter's Cathedral pealed forth as the parade departed he felt both joy and sorrow; sorrow because the day marked the close of the old academy of the Immaculate Conception, but joy because the new Notre Dame marks the beginning of a more glorious future. During the speeches an aeroplane from Scott Field near Belleville swung low over the assembly and dropped a beautiful bouquet bearing a congratulatory note to Mother and the sisters. Thousands went through the edifice after the ceremonies were over.

Mother Provincial was again asked to send sisters to conduct vacation schools at Centralia, Sturgeon, and Lithium, Missouri. God's visible blessing was on the sisters' work. A number of children made their first confession and solemn first communion. In both places the parents and other adults were as eager for instructions as the children. More than one parent who had not been to the sacraments for years came back, and prepared for confession and communion with their children. The sisters sacrificed their own chance of taking a university or college course during the summer. No wonder, then, that God's blessing followed their sacrifice.

Some years ago the high school department in the candidature and juniorate was accredited by the St. Louis University, the state, and the University of Missouri. During the past year it was recognized by the North Central Association of Secondary Schools and Colleges, and is therefore now affiliated with the Association. During the year 1925 the college department in the candidature showed a marked increase in enrollment. As a Junior College it will continue its course parallel to those offered at the St. Louis University. In September, 1926, it was formally incorporated with this University under the name of Notre Dame Junior College, at Sancta Maria in Ripa. During the past year nineteen juniors entered the candidature.

After the laying of the cornerstone of the Mother House chapel on Good Counsel Hill, Mankato, Minnesota, the work on the building progressed rapidly. Every effort was made to produce an edifice worthy of the King of kings, and many friends showed themselves royally generous in offering financial aid. The organ, the stained glass windows, the large marble pillars were all donated. Even the school children of

the province showed a keen and enthusiastic interest in contributing toward the new high altar, which they expect to pay in full. The prayers of the sisters to St. Joseph have surely been answered by constant aid on his part.

The new chapel, which many insist upon calling a church, has its roof on a level with the main academy building. The exterior is very pleasing in appearance. It is a dark red variegated brick structure with trimmings of white stone and built in Romanesque style. From the slender tower above the center of the building a large bronze cross projects into the heavens, proclaiming a new house of the Lord.

The interior of the chapel is lovely in its chaste simplicity. The high white arches of the ceiling ending in groups of slender white pillars stand in relief against a delicate cream and tan background. Along the entire building is a gallery whose small white arches are terminated by tan marble pillars. Below this gallery, and supporting it, are rows of large pillars made of Mankato marble.

A four-story curved annex, which follows the curved lines of the sanctuary and is attached to the main building, is built at the altar end of the chapel. In the basement of the annex is the sisters' refectory. On the first floor is a suite of rooms for the use of the chaplain. Just above, on the next floor, is an extension of the infirmary. These infirmary rooms are to be used for the invalids, for whom they have been so conveniently arranged as to open into the gallery, through the windows of which one can look into the sanctuary. The sick can thus always be in the immediate presence of their Sacramental Lord. On the third floor are the large, well ventilated rooms to be occupied by the novices, who have given over their former department to the candidates. Owing to the increase of students, the rooms formerly occupied by the candidates, as well as those of the present chapel, will be used as class rooms. Above the new novitiate is a curved roof garden, from which one has a fine view of the surrounding country.

A thrill of joy was felt by the sisters when on July 3, Mother Provincial M. Isidore rang the angelus bell for the first time from the chapel's transept tower.

The Rev. Joseph Tomek, pastor of Lonsdale, Minnesota, by his efforts during the past year succeeded in opening a high school. Accordingly,

on September 14, eighteen students took possession of the bright class room provided for them. Since then more students from the neighboring community have applied and have been acccpted.

CHAPTER X

"Behold my brook became a great river, and my river came near to a sea." Ecclus. XXIV, 43.

1926 The crowning events of 1926 were the preparations made by the Catholic teachers in Chicago for the International Eucharistic Congress, June 20-24. Under the direction of Professor Otto A. Singenberger, the sisters' part in the gigantic undertaking was to train the children's voices to sing the Mass of the Angels in the Stadium of Soldiers' Field in Grant Park, Chicago. It was no light task to prepare 60,000 pupils to sing in harmony, but the marvelous was accomplished, to the satisfaction and edification of all present. The teachers and pupils alike earned the praise of visiting bishops and priests as well as the commendation of the citizens of our own country for the perfect order and discipline successfully maintained during the whole forenoon from an early morning hour until the last pupil had reached his home.

Everywhere throughout the country the Catholic pupils joyfully shared in a tribute to the Eucharistic King by contributing to the spiritual bouquet of a million Communions offered for His Holiness, Pope Pius XI.

In September, 1926, an unusual occurrence was witnessed in the Mankato Province, when on the eighth the sisters' beautiful new chapel was consecrated by the Rt. Rev. Francis M. Kelly, Bishop of Winona, Minnesota. The ceremonies lasted from seven o'clock until eleven-thirty, when solemn high mass was celebrated for the first time in the newly-hallowed sanctuary. His Grace, Archbishop Austin Dowling of St. Paul, Minnesota, preached in his usual forceful style. He was manifestly happy with the sisters over their remarkable achievements in so short a time. The organization of the province, the acquiring of a suitable site, the erection of a Mother House, Academy, juniorate, and a chapel larger than many churches, all within the short space of sixteen years, was an enviable record. And a matter of no small moment was the fact that the chapel was clear of debt, since otherwise it could not have been consecrated.

Pages exceptionally interesting to all concerned and to the general reader as well, might be written on the rapid progress made in these years along educational lines in every province, but space is limited to this brief review.

To those interested in the salvation of souls, and in the moral and spiritual life of the citizens of our country, a survey of the condition of Catholic schools in New England gives promise of hope for the future. When one recalls that Catholicity had a long struggle to gain a foothold there, that the erection of the first Catholic church in Boston was regarded as "a wonderful exploit," that William Tudor, a Protestant author, wrote in 1819 that "the foundation of a Catholic church in Boston could only be surpassed by devoting a chamber in the Vatican to a Protestant chapel," one can appreciate the heroic work done by the bishops, priests, and teaching religious in that city and diocese, to achieve the marvelous results accomplished. At this time, thirty communities are planting the seeds of faith in the diocese and approximately two thousand six hundred teach in Catholic schools. The young people under Catholic care number 100,000. What a contrast to the condition which obtained the first half of the Nineteenth Century when Mother Ernesta for several years postponed her entrance into the candidature in Milwaukee because she did not wish to abandon her class of Catholic pupils in Boston, until a substitute could be found to teach them.

Mother Theophila was Provincial Superior in Baltimore when application was made in 1881 for School Sisters to take charge of a parochial school in Malden. Mother Caroline encouraged her to accept and promised aid in providing teachers. Later, the Redemptorist Fathers opened a parochial school in Roxbury, Massachusetts, with the School Sisters of Notre Dame in charge. Foundations in the dioceses of Hartford and Providence followed early in the Twentieth Century. Though all of these have given much consolation to the pastors, parents and teachers, none surpassed those of Malden, Roxbury and Cambridge. Educators, clerical and lay, have expressed their surprise and pleasure at the wonderful growth of these schools, in the diocese of Boston. The pupils, exceeding 4,500, range from Kindergarten to High School, and would populate a good-size town. The courses throughout are thoroughly taught; the young men and women, graduated from them, are well-prepared to enter college, from which they go forth to swell the ranks of virtuous, God-fearing Catholic manhood and womanhood.

A word is in place here concerning the notable progress made in the St. Louis Province since its foundation in 1895. Mother Bonaventure, appointed superior March 4, 1895, remained in charge of the province until April 27, 1901. When the province was organized there were: Five hundred sisters, twenty candidates, forty-four schools, which included thirty-eight parochial schools, three academies, two orphanages, and one Deaf Mute Institute. In 1928 there are: Nine hundred thirty-nine sisters, fifty-six candidates, forty-six aspirants, ninety convents, one hundred four schools which include eighty-five parish schools, one Junior College, twelve accredited high schools, three academies, two orphanages, one Deaf Mute Institute, one Day Nursery, and 23,467 pupils.

Steady progress has been made in educational matters. At first, 1897, a Normal Course was establish in Sancta Maria in Ripa. After a few years a high school course was added for those who had not finished this work before entering. In 1924 the number of high school graduates warranted the opening of a junior college department, and arrangement was immediately made for this purpose.

In 1926 the St. Louis University invited the Catholic Colleges of the city and its environs to form an association among themselves in the interest of Catholic Higher Education. The Notre Dame Junior College, Sancta Maria in Ripa, is one of the original members of this merger known as the Corporate Colleges of St. Louis University. The courses taught in this college are accredited and accepted on the same basis as the respective courses taught in the University. The advantage of being a Corporate College is evident.

The high school was accredited by the State University of Missouri in 1920, and by the North Central Association of Secondary Schools and Colleges in 1924. Notre Dame Junior College has sent a number of its best students to the candidature, eighty-four of whom to date have received the habit, and seventeen are at present in the candidature.

It has been stated that the sisters have passed yearly examinations for the purpose of obtaining State Certificates for the teachers. They were taken for the last time in 1926. Since then, the sisters have received their certificates in recognition of their college credits.

During the influenza epidemic of 1917 and 1918, Father Kutz, chaplain at that time, assisted in giving spiritual aid and comfort to the sick

soldiers at Jefferson Barracks. Their grounds adjoin those of the sisters, and the chaplain spent every hour possible with the dying soldiers.

The Rosati-Kain Central High School for girls was opened in St. Louis, Missouri, in 1911 and taught by the School Sisters of Notre Dame and the Sisters of the Congregation of St. Joseph.

The years 1912, 1913 and 1927 were years of disaster to the inhabitants whose homes lay along the Mississippi River and its chief tributaries. The last resulted in great destruction of life and property. The United States government took the case in hand. Through the Red Cross Association and private charity organizations the homeless were fed, clothed and housed until the devastated farms and homes were reclaimed and restored to habitable conditions.

December 8, 1924, was Mother Petra's day of release from a disease which had caused extreme physical torture for months.

The visit of the Rt. Rev. Msgr. Rudolph Gerg, spiritual director of the sisters of the Mother House in Europe, was enjoyed by every one who was privileged to give him hospitality. His presence at the consecration of the Mankato chapel afforded him extreme pleasure; he was celebrant of the mass at the close of the long ceremonies.

In May, 1927, inspectors from the University of Minnesota, at the request of the faculty, visited the Good Counsel Academy, Mankato, Minnesota, for the purpose of ascertaining the standards of the school and the qualifications of the teachers. Repeatedly these gentlemen expressed their satisfaction and pleasure, and before leaving, one of them said, "You have our unqualified recommendation to be placed on the list of accredited schools." Shortly afterwards, the University officially notified the sisters that the school had been accredited and added a note of congratulation at the progress made by the academy and high school.

In the Mankato Province, also, the sisters have zealously devoted themselves for five or six weeks of the summer vacations to teaching catechism to children who cannot attend a Catholic school. The results everywhere have been gratifying. The Mothers Provincial report that more sisters than are required volunteer for this good work every year. The only regret of the pastors and their parishioners is that the stay of the sisters cannot be permanent.

The most important undertaking in the history of Catholic education in the Middle West was, no doubt, the opening of the Diocesan Teachers College for the advancement of Catholic grade school teachers in the Northwest. His Grace, the Most Rev. Austin Dowling, Archbishop of St. Paul, is the founder and patron of this great work, assisted by the Rev. James A. Byrnes, Diocesan Superintendent of Catholic schools. The College is located in the historic mansion of the late Mr. James J. Hill, at 240 Summit Avenue, St. Paul. The spacious building and grounds are admirably suited to their present use.

Beginning in January, 1927, extension courses in religion were given every Saturday to the teachers, by professors of the St. Paul Seminary. The first six weeks' summer session was begun June 20 of the same year. The College offers completely standardized training in courses given in the best state normal colleges, including in addition the study of religion.

No expense was considered too great in obtaining the best available instructors, and an exceptionally strong faculty was secured. The college functions under the charter of the College of St. Thomas, St. Paul, Minnesota.

After resigning the bishopric of Spokane, Washington, December 17, 1925, the Rt. Rev. Augustine F. Schinner became chaplain of the Mankato Mother House. The Fathers of the Society of Jesus at SS. Peter and Paul's, Mankato, had faithfully and zealously ministered to the spiritual needs of the Mother House community from the time of its foundation in 1912.

During this year, 1926, the first Diocesan High School was established in Milwaukee. The need of one had long been recognized, but no action was taken until 1925-1926 when there was made a survey of the parochial and public schools in the city. This revealed an appalling number of Catholic boys and girls in public high schools, and, as a consequence, the School Sisters of Notre Dame were invited by Archbishop Messmer to assume charge of the new school, now known as Messmer High, and located at Second and Burleigh Streets.

In September of 1926 the initial enrollment was one hundred sixty pupils—Freshmen and Sophomore classes. The faculty numbered six members, Sisters of Notre Dame.

The school seemed to be visibly blessed by God, for it grew in two years to four hundred students. Its distinctive work has been the splendid spirit of its students, whose love for their school is an ever-surprising delight to parents and friends. The faculty introduced, from the beginning, student participation in school government, and the really fine and worth-while achievements have been due to the splendid development of this ideal. It is daily proving a training ground for the truest Catholic education—the upbuilding of a pure manhood and a gentle womanhood.

For these magnificent results, achieved in so short a time, the patrons and friends of Messmer High owe much to His Grace, Archbishop Messmer, the Rev. Celestine Bittl, O. M. Cap., the first director of the school, to the Rev. George A. Meyer, as well as to the exceptionally strong faculty.

One of his ambitions in a life of service—accomplished after years of energetic hard work—was reached by the Rev. Joseph Van Treeck of St. Mary's Congregation, Burlington, Wisconsin, on Sunday, September 5, when the new grammar and high school, erected under his leadership, was dedicated. His Grace, the Most Rev. Archbishop S. G. Messmer, performed the ceremony; thirty-five priests added dignity to the occasion. Excellent speeches on the necessity of Catholic higher education were delivered by the Rev. Joseph Barbian, superintendent of the parochial schools of Milwaukee; by Professor Richard O'Hanlon, principal of a Milwaukee public school, and Mr. Anthony Matre and Mr. George Bruce, presidents of the Holy Name Societies in the Archdioceses of Chicago and Milwaukee, respectively. Mr. O'Hanlon especially called the attention of the audience to the inestimable advantage which Catholic high schools have over the public high schools, inasmuch as the teachers of the former may and must direct the children to seek help in the struggles of the soul where alone it can be found—in religion; whereas those of the latter, in their endeavors to guide the pupils, may not utter a word about God and religion, the only true source of help. The first church in Burlington had housed the nucleus of St. Mary's High school for the past three years; it is to be hoped that the fine new building will soon be frequented by many pupils seeking the benefit of a thorough high school education.

September 7, the day of the opening of the new term at Sacred Heart School, Detroit, Michigan, marked the fiftieth anniversary of the labors of the School Sisters at that mission. The pastor announced a high mass for the occasion and invited the entire congregation to attend to return thanks for all the graces received from God through the instrumentality of the sisters. The people showed their appreciation by attending the high mass in large numbers and by liberally making donations to the community.

Scores of the other sisters availed themselves of the opportunities for higher education afforded by the various summer school centers or by the normals and universities. The music normal course was again conducted in the Mother Houses.

God was evidently with the congregation and inspired the plan put into practice two years ago of opening a juniorate in the candidature for girls graduating from the eighth grade and feeling a call for the religious life. Thus far it has been visibly blessed, numbering thirty promising young members besides the seventy candidates.

The sisters will be interested to hear what progress was made in the formation of the Canadian Province. May 23, 1926, was the occasion of the laying of the cornerstone for the new Mother House at Waterdown, a suburb of Hamilton, Ontario. The building, an imposing structure of variegated stone, which will bear the official title, "Notre Dame of Ontario," can be seen high up amid the green foliage as one enters the city of Hamilton, which lies in a valley. His Lordship, the Right Reverend John Thomas McNally, Bishop of Hamilton, attended by forty-five priests, officiated at the laying of the cornerstone. Mother Commissary M. Stanislaus Kostka, her assistant, Sister M. Aquina, and more than one hundred sisters from the neighboring missions were present. Members of the Cathedral choir sang and the Rev. A. L. Zinger, C. R., delivered an eloquent address. Approximately two thousand people had come in automobiles and busses, some even from Toronto, forty miles away.

At the request of the Reverend Oblate Fathers in Saskatchewan, Canada, four of the sisters were sent to this province to take charge of the public school in the village of Leipzig. After a long, but interesting, trip of three days and three nights, the sisters reached their destination,

August 25, the feast of St. Louis. They were heartily welcomed by the pastor, Rev. P. Bieler, O. M. I., and by the parishioners. On the first Sunday after their arrival, the *Te Deum* was sung after the Benediction of the Blessed Sacrament in thanksgiving for the coming of the sisters to the far West. A comfortable house partly furnished and ten acres of ground were donated to the sisters. Various donations were made by the people with the promise of more in the future. As there was no special room for a chapel, one end of the children's study room was partitioned off for this purpose, and within a short time all was in readiness for holy mass. On September 9 the Eucharistic Lord came to dwell in the midst of this little community. The pastor had provided all the necessary furnishings for the altar as well as for the divine services.

After many years of patient waiting, the Very Reverend Francis X. Zettler, pastor of Mary Immaculate Church at Chepstow, Ontario, obtained sisters for his school. The school board purchased a large eight-room house which they remodeled and furnished as a home for the sisters. Two rooms in this building were converted into one large class room to accommodate the pupils of the continuation class, or the ninth and tenth grades. To the great surprise of the pastor and of his parishioners, twenty-six pupils applied for admission. The entire enrollment of the school is about ninety-five. A room in the house had been set aside for a chapel, and within a few days, our Lord in the Eucharist came to dwell with the sisters. This particular parish has long been blessed with religious vocations.

The golden jubilee, celebrated October 9, was a memorable event in the history of St. Clement's, Ontario. Fifty-four School Sisters of Notre Dame were met at the church door by priests and acolytes who led the procession into the house of God. Many of the parishioners had come to attend the solemn high mass of thanksgiving for God's blessing on the work of the sisters during their fifty years in the parish. The reverend pastor presented a check to Mother Baptist as a donation from the parish and the school board. His personal gift was a gold ciborium and a purple chasuble for the chapel.

Foremost in the important events of this year, in the Baltimore province was an addition to the Mother House, the beauty of which lies in its simplicity and substantial workmanship. The fireproof five-story

building provides ample space for the accommodation of the various departments maintained at the school. A spacious gymnasium of proportional height extends through the length of the building; besides the gymnasium, the basement contains locker and play rooms, and the plants which furnish the power for the most modern of heating, ventilating, and signaling systems. The chemistry and biology laboratories, commercial and music departments, are completely equipped, as also the art studio with its subdivisions. The various departments are supplied with all serviceable modern appurtenances. An automatic elevator runs from the basement to the top floor. The interior finish of the building, as well as the equipment throughout, is in accordance with the latest requirements for the physical and mental development of the pupils. Barring unfavorable climatic conditions during the winter months, the construction work suffered no handicaps and progressed satisfactorily. The sisters are indebted to their many friends and patrons, clerical and lay, for donations to the building fund. The new school was informally blessed by the chaplain, Rev. William Tewes, C. SS. R., before the new term began. The Archbishop, Most Reverend Michael J. Curley, officiated at the solemn dedication on his first free Sunday, January 9, 1927.

April 2 marked the fiftieth anniversary of the arrival of the sisters at Sacred Heart parish, Baltimore. The rector, Rev. Henry J. Otterbein, C. SS. R., proposed that the parish give the sisters a new convent as a jubilee gift. His suggestion struck a responsive chord in the hearts of the parishioners; accordingly, plans for the building were drawn up, and work begun April 19. After six months of hard labor, the beautiful new convent was complete in every detail. The building, practically and comfortably arranged, is equipped with an automatic heating apparatus, an automatic hot water system, and many other modern conveniences.

Through the generosity of Mr. Joseph Boyle, a real philanthropist in St. John's Parish, Westminster, Maryland, an addition was built to the sisters' dwelling during the summer of 1926. Provisions were made for more sanitary and comfortable bedrooms, a spacious refectory, a well-equipped laundry, and a large kitchen. The pastor, Rev. Martin P. J. Egan, contributed his liberal share to these improvements by the renovation of the original part of the house, and the installation of a new heating plant.

The feast of the Patronage of St. Joseph was a happy day for the community at Elk Ridge, Maryland. During the thirty-four years of their residence there the sisters had longed for the privilege of harboring their Eucharistic Lord in their home. When, in the spring of 1926, the Archbishop, Most Reverend Michael J. Curley, was at Elk Ridge for confirmation he very graciously granted their petition for this inestimable favor. Enthusiastically the sisters set to work at their task of love; the parishioners and other friends contributed generously to prepare a fit abode for the Divine Guest. In the early morning the sisters and children walked in procession before the Blessed Sacrament from the church to the convent, where the sisters joyfully welcomed their Divine Savior to His new abode.

As reported in the annals of 1923, industrial conditions forced the closing of old Saint Philomena's, Pittsburgh, Pennsylvania, and the formation of a new parish on Squirrel Hill, one of nature's most beautiful sites in Pittsburgh. Some of the parishioners, however, clung to the edifice hallowed by its saintly builder, Rt. Rev. John H. Neumann, C. SS. R., until it was closed November 15, 1925. Benediction with the Blessed Sacrament sealed the sacrifice of heart and home. Sadly impressive was the removal of the high altar and other treasured shrines. After the farewell to the church the choir bade farewell to the sisters in the school hall by the rendition of a beautiful chorus of seventy voices. A note of sadness pervaded the address in which the speaker touchingly praised the sisters' work in the parish. The great bells which had been brought from Europe a century ago, rang out for the last time December 31. An old lady had pleaded to have the bells rung once more. With considerable trouble the wreckers re-roped the bells, and their chiming resounded far and clear, to ring out the old year, and to peal for the last time in their old home. Though the work of demolition had begun, the sisters remained until the end of the school year. A Redemptorist Father came daily a distance of eight miles to celebrate mass for the sisters in their little chapel, where for seventy-eight years the community had received the "Bread of the Strong." Mother Medulpha having been summoned to the Eucharistic Congress, one of her assistants represented her at the closing of the mission. Friends vied with one another to show their gratitude to the sisters. The Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh,

had not sanctioned their leaving the diocese, on the plea that a Catholic school was an urgent necessity in that section. With His Lordship's permission, however, the school was closed; on June 25 the sisters left the venerable landmark for St. Joseph's Asylum, to attend the annual retreat and to await the summons to other fields of labor.

St. Vincent's Asylum, Tacony, Pennsylvania, was under deep obligations to the Rev. John G. Behr, C. SS. R., president of the Orphan Board, for a valuable and much needed addition to their home. For a number of years, the close quarters of the boys' study hall presented a serious problem to all concerned. When the situation was referred to members of the board, they unanimously agreed upon remedying matters; neither labor nor expense deterred them and work was begun in the early spring of 1926. Today a spacious two-story building crowns the efforts of the reverend clergy and the members of the board. This addition furnishes ample room for the merry lads, besides providing a comfortable refectory for the sisters, and a large well-equipped pantry with a modern frigidaire.

Old St. Joseph's School at Eighty-seventh Street, New York, having become unserviceable, it was replaced by an impressive structure, through the zeal of its pastor, the Rt. Rev. Msgr. Gallus Bruder, and the hearty co-operation of the parishioners. Plans for the new fireproof building, which is one of the most substantial and artistic schools in the metropolis, were drawn by an expert architect, Mr. Frank Burkhard, who received his elementary education at old St. Joseph's and served the first mass in the new church. The entire building is conducive to the health and comfort of teachers and pupils.

St. Joseph's School, Manhattanville, New York, was the last eastern mission accepted by Mother Caroline; in September, 1892, the school was opened. Mother Sebastian had been in charge until she was summoned to Milwaukee to act as assistant in the commissariat. Owing to the steadily increasing enrollment of pupils, the community numbered in 1926 twenty-four sisters, who were all crowded together in the old convent. When Rt. Rev. Msgr. Joseph Rummel, D. D., recently consecrated Bishop of Omaha, Nebraska, was entrusted with the pastorate of St. Joseph's, New York, he was quick to realize the necessity of a new convent and resolved to give the sisters a sanitary, comfortable home.

Actual work on the building was begun in 1925, and on August 7, the twenty-four sisters took up their abode in the new convent, every room of which is suggestive of simplicity and comfort. After the informal blessing in the early morning, the overjoyed pastor heartily addressed the community and extended to them a cordial welcome to their new home. Thereupon he celebrated holy mass, during which our Savior condescended to accept this new sanctuary as His Eucharistic home. The chapel is a veritable paradise; a marble altar, the children's gift, was ordered to be in place before Christmas, when the convent was solemnly dedicated by His Eminence, Cardinal Hayes. Stations of the way of the cross and stained glass windows were donated by friends. The building is fireproof and substantial throughout—an ideal convent. The entire structure and its furnishings bear evidence of the pastor's appreciation of the work done by the sisters, for whom, in his estimation, "The best is not good enough." Over one hundred statuettes of St. Joseph were deposited in the walls of the building, with the intention that many vocations be fostered for the religious life by the edifying example of the sisters at St. Joseph's.

When the school in Miramar, Porto Rico, was opened several years ago, two sisters from Puerta de Tierra were placed in charge; but as the sisters found it impossible to secure a home in the vicinity of the new school they continued to live at St. Augustine's. The yearly increase in both schools called for additional teachers, and the convent at Puerta de Tierra soon proved inadequate for the accommodation of the two communities. Besides, the daily trips to and from school were beset with many difficulties, because of the excessive heat and rains in the tropics. At the beginning of the scholastic year, 1925-1926, the Redemptorist Fathers succeeded in providing a home near the school in Miramar. A two-story frame house was rented and transformed into a convent. This is very simply but neatly and practically furnished, and it can be said truly that the mission rests on the foundation stone of poverty. On the thirtieth of August, feast of St. Rose of Lima, the patron saint of Latin America, it was solemnly blessed by the pastor, Rev. Joseph Rodig, C. SS. R. The sisters from the other missions on the island accompanied the seven Notre Dame pioneers to their new home. Daybreak of All Saints was the dawn of supreme happiness for the little community.

ADMINISTRATION BUILDING, MOUNT MARY COLLEGE

With the waning October days all had hoped against hope that November would realize the one yearning of their souls — to harbor in their midst the Blessed Sacrament. On Saturday, October 31, in the space of a few hours the altar, made by a staunch friend, was prepared. During the solemn stillness of the canon of the mass, the King of Saints descended anew from His Throne in Heaven to dwell in the home of the sisters as their Eucharistic Lord. The Very Reverend Joseph Murphy, C. SS. R., Vice-Provincial, celebrated the holy sacrifice of the mass in the little chapel.

A number of new schools, convents and chapels again brought joy to many, and jubilee celebrations made the year memorable for the sisters on several missions.

1927 The crowning social event of this year was the golden jubilee of Reverend Mother M. S. Kostka, the first Commissary General that lived to celebrate it while in office. August 28, feast of St. Augustine, brought to her the completion of fifty meritorious years as a professed religious of Notre Dame.

The week preceding the jubilee, Reverend Mother spent with the superiors of the province, at Elm Grove, where this year, as in 1923, they had the favor of a retreat exclusively for themselves. When they returned to the Mother House everything was in festive array—chapels, auditorium, refectories.

The festivity in honor of the ninety-nine silver jubilarians had been anticipated on most missions earlier in the vacation. Six sisters celebrated their diamond and twenty-six their golden jubilee on the same day with Reverend Mother. The jubilee mass sung on that memorable Sunday was *Vito Carnevalli's Rosa Mystica,* with choral Introit, Gradual, Offertory and Communion, an *Ave Maria* and *Jubilate Deo* by Singenberger and *Veni Creator* by Griesbacher. An eloquent sermon was preached by the Chaplain, Rev. Didacus A. Brackmann, C. PP. S.

In the evening the jubilee program, consisting of a Cantata *Jubilate Deo quoniam bonus* by Deigendesch, and a *Pageant of Saint Augustine,* delighted the audience. The pageant, composed by one of the sisters, and presented by the candidates, portrayed the life of Saint Augustine in six varied and enchanting scenes. A chorus of one hundred fifty voices—sisters, novices and candidates—admirably rendered the vocal

selections. Some of the instrumental pieces had also been composed by the sisters. A number of the music teachers were still in the Mother House and by their skill in the sublime art of harmony contributed much to the celebration, both in the chapels and in the auditorium. The next morning, Monday, the program was repeated for the mission sisters from Milwaukee and the neighboring towns, and in the evening for the priests in whose schools the sisters teach, and for other reverend friends of the congregation.

One of the first presents to reach the jubilarian had been sent by the Reverend Mother Mary Bruno, Superior General, a large, artistic, crucifix of medieval art, showing Christ, the King, treading the wine press. This crucifix is now the most impressive ornament in the chancery. On the jubilee day, a congratulatory telegram arrived from the Rt. Rev. Msgr. Gerg, which awakened many pleasant recollections of the preceding year when the genial Spiritual Director visited America. The studio, the tapestry room, and the adjoining junior candidates' hall were much frequented during the jubilee days on account of the display of gifts in art and needlework, ranging from the plain and ordinary to the most elaborate and exquisite, all tokens of the love and interest of the sisters.

The jubilee year, however, had also some dark shadows. On Quinquagesima Sunday, the Spiritual Director, Rev. Peter William Schnitzler, was seized with an acute attack of heart failure. He had distributed communion early that morning but was unable to celebrate mass. In the few days that followed, it became evident that several ailments from which he had been suffering for years, had completely undermined his constitution. On March 4, the first Friday, he received Extreme Unction and on the following Wednesday morning, March 9, he peacefully departed this life. The funeral services were held on Saturday. Four Monsignori, about seventy priests, and representatives of other sisterhoods, besides the School Sisters from the house and the city missions, attended the obsequies. After the Office of the Dead had been recited by the clergy, His Grace, the Most Rev. Sebastian G. Messmer, D. D., celebrated the requiem mass and preached the sermon, a sincere tribute to the virtues of the deceased priest, and a consoling assurance of the reward awaiting him. The interment took place in the sisters' beautiful cemetery at Elm Grove, Wisconsin.

During the months following the demise of the Spiritual Director, the mercy and loving kindness of God toward the community were again manifested in a striking manner. The spirital needs of the congregation were well cared for. In January the sisters had had the privilege of giving hospitality to Rev. James P. Kehoe of the Congregation of the Holy Cross, Notre Dame, Indiana, then in Milwaukee on a collection tour for the missions in India. At the first news of Reverend Father Schnitzler's death, which reached him in Detroit, where he was then laboring, he obtained permission from his superiors to go to the assistance of the sisters till permanent help could be secured, and most zealously did he devote himself to the duties of the chaplaincy.

Permanent help came on June 17, the day after the feast of Corpus Christi, when the Rev. Didacus A. Brackmann and the Rev. Ferdinand Hoormann, two priests of the Society of the Precious Blood, arrived as the new chaplains of the Mother House community. The gratitude of the sisters voiced itself in Singenberger's grand *Te Deum* when they were presented to the community assembled in the auditorium, and this sentiment has ever continued.

June, 1927, marked a sad event in the history of the congregation. St. Mary's, Milwaukee, Wisconsin, the first school opened in the West by Mother Caroline, had to be closed. It was but natural that the steady growth of the commercial district of Milwaukee encroached upon the residential section, and St. Mary's Parish lost most of her parishioners.

St. John de Nepomuc School, Milwaukee, was also closed temporarily. The parish decided to build a new church and school in the western part of the city, and the pupils were enrolled in neighboring Catholic schools during this period of change. The sisters resumed their classes in the new school building in September, 1928. Instead of these two fields of labor, two others were accepted in 1927.

For years the people of St. Jerome's parish, Oconomowoc, Wisconsin, had been hoping and praying that they might have a Catholic school in connection with their church. After much labor and many sacrifices, a beautiful school was erected. His Grace, the Most Rev. Archbishop Messmer, desired the School Sisters to take charge of the mission. The pastor, Rev. James F. McCarthy, was promised teachers. The people made elaborate preparations, and, on September 1, five sisters moved

into the little dwelling they found awaiting them. The following day the parish held a public reception in their honor in the new auditorium, and several prominent business men gave addresses of welcome. Again and again the pastor expressed his joy, telling the sisters that never had Black Robe been so welcome in the Indian settlement, as were the sisters in Oconomowoc. Many of the children had never before seen sisters. They, too, appeared on the scene to hear and see. On the following Sunday, a solemn high mass in honor of the Holy Ghost was celebrated and a very impressive sermon given on the sacredness of the religious life. Tuesday, September 6, brought the crowning joy to the series of events. School was opened with an enrollment of one hundred twenty pupils. This number far exceeded expectations. The pastor, the teachers, and above all, the parents and children were overjoyed. Only one matter of importance claimed attention. The little convent home had not yet been blessed. On September 30, the feast of Saint Jerome, this ceremony was performed by the reverend pastor. Reverend Mother Stanislaus Kostka, Mother Superior M. F. Borgia, and the Assistants, Sister M. Justa, Sister M. Aquina, and Sister M. Lipharda, were present at the blessing of the convent home.

September 1 was also the birthday of a mission at the Slovak Holy Rosary Congregation in that section of Chicago which was formerly the city of Pullman. His Eminence, Cardinal Mundelein, intent upon advancing the salvation of souls by furthering the Catholic education of children, insisted that the Congregation of the School Sisters teach this school. Five sisters opened the school September 6 with an enrollment of three hundred and seven pupils. The Supervisor of Schools in Chicago, who was present, expressed her surprise at the good order and the neat and pleasing appearance of the children. As the four class rooms were overcrowded by the unexpected number of pupils, the pastor at once applied for two more teachers. On October 8 the ardent desire of the sisters was fulfilled when at a mass in honor of the Holy Family for blessing on the mission and school, our Eucharistic Lord came to dwell with the sisters.

The number of pupils in St. Elizabeth's school, Milwaukee, increased to such an extent that three additional classes were opened in September. Necessary arrangements were made during the summer months. The

three unoccupied school rooms were fitted out; the sisters' dwelling was enlarged by converting a part of the attic into neat little bedrooms.

The local Diocesan High School, opened in September, 1926, is flourishing. One hundred eighteen freshmen entered this year, raising the entire enrollment to two hundred and eighty.

In Detroit, Michigan, some of the schools taught by the School Sisters, as well as those taught by other congregations, in September found themselves in a trying situation. During the vacation of 1926 the St. Vincent de Paul Society canvassed the homes of Catholics whose children attended the public schools and requested that they be sent to the Catholic schools. A few responded, but not so many as had promised; this was due in part to financial conditions. During the vacation of 1927 the members of the Society resumed the work of encouragement, but this time with a new appeal and incentive. They were financially prepared to settle all difficulties that the families might have regarding the payment of books, stationery, and even carfare for children living at a distance. The result was that one thousand five hundred of these children were placed in Catholic schools throughout Detroit, the majority, however, on the east side; St. Mary's School received one hundred sixty-five; Sacred Heart School, eighty-three, and San Francesco School, seventy-seven. This heavy transfer of pupils ranging from six to fourteen years in age, who were entirely foreign to Catholic school environment, brought with it problems that only patience and tact on the part of the sisters will be able to solve; the problem of the deficient child and the problem of discipline are taxing the strength of the sisters almost beyond endurance. The large increase in the enrollment and the shortage of sisters necessitated the employment of three secular teachers in these schools.

Inspired by the love of souls, thirty-seven of the sisters again spent from two to five weeks in the rural vacation classes instructing children who have not the advantage of a Catholic school. The assurance of their reward is implied in these wonderfully loving words of our divine Savior: *As long as you did it to these My least brethren, you did it to Me.*

On September 5, St. Joseph's Orphan Home at Green Bay, Wisconsin, celebrated its golden anniversary. Fifty years ago the Rt. Rev. Francis X. Krautbauer, then Bishop of Green Bay, bought, with its equip-

ment, a building hitherto used as an academy by the Ursuline sisters, with the intention of founding a diocesan orphanage. He induced Mother Caroline to assume charge of the same. It was dedicated to Saint Joseph and opened June 29, 1877. Six girls were the first children admitted. From that time to the present ten thousand children have enjoyed its solicitous care. The sacrificing spirit of the sisters, the kind patronage of the bishops, priests and laity with which the Home has ever been favored have made this possible. At the present time the Home ranks with the best institutions of its kind in the state.

The festivities, arranged by the superintendent, Rev. John Gehl, and the sisters, with the co-operation of the entire city, made the jubilee day forever memorable. It was at the same time a homecoming day for all the former children who could accept the invitation. Noteworthy was it that six of the "seventy-eighters" were present. On the lawn in front of the main entrance was erected a large platform. On this stood an altar decorated with candles and flowers and flanked by masses of evergreen trees. Here was celebrated at ten o'clock a pontifical high mass of thanksgiving by His Lordship, the Rt. Rev. Paul P. Rhode, D. D., at which a vast crowd that gathered on the shady lawn devoutly assisted. The sermon preached by the Rt. Rev. Msgr. P. J. Lochman detailed the history of the institution from its humble beginning and precarious existence in 1877 up to its present flourishing condition and gave honor to whom honor was due. The weather was ideal. At twelve o'clock, dinner was served to the reverend clergymen and other guests, and at three o'clock in the afternoon an outdoor program was rendered by the children. Amid beautiful songs and tableaux an interesting play was presented, "The Building of St. Joseph's," the plot of the play being taken from the early history of the home. After supper a second program was given by the children, originally intended to consist principally of musical numbers, but, because of many requests, "The Building of St. Joseph's" was repeated. At ten o'clock in the evening the visitors departed, happy for the day which had in truth been a golden letter one.

September 1, 1927, marked the fiftieth anniversary of the arrival of the sisters at St. Joseph's School, Logansport, Indiana. A comfortable new home was presented to them as a jubilee gift by the grateful members of the parish. On the fifteenth of May it was complete in every

detail and solemnly blessed. After the blessing, the doors were opened to the public. The words of commendation from all who visited it were a source of gratification to the pastor, Rev. Michael J. Aichinger, who had spared no effort or expense to make it a source of real comfort. It is beautifully situated in the center of a spacious lawn directly opposite the church. The attractive chapel, the neatly arranged private bedrooms with running water, and the two south-end sun porches are a delight to the inmates. The home is equipped with all modern conveniences, such as an automatic heating apparatus, a water softener, an incinerator, frigidaire and whatever else could add to the comfort of the sisters. The societies provided the furnishings.

The jubilee proper was celebrated on the sixteenth of October. Reverend Mother M. Stanislaus Kostka, Commissary General, and Sister M. Aquina attended. At ten o'clock in the morning a solemn high mass was sung in thanksgiving for all the blessings and favors received by the Notre Dame Sisters during their fifty years of service. At eight o'clock in the evening was rendered a very interesting program complimentary to the sisters. The words and the music of the jubilee chorus were composed by the reverend pastor himself and aptly rendered by the young members of the congregation. In the final stanza, congratulations were extended to Reverend Mother for her own jubilee. In the last number of the program, the pastor presented the class of 1877 and jokingly said, he himself would represent Sister Aloysia, the first teacher. Then the roll was called to which each member present responded. Reminiscences of bygone days created merry laughter and were heartily enjoyed by the class of fifty years ago as well as by the rest of the audience. A full chorus of *Praise ye the Lord* ended the day's festivities.

Sunday, January 9, marks the first important event of 1927 in the Baltimore province—the solemn blessing of the Institute School, reference to which has been made. The Archbishop, Most Rev. Michael J. Curley, officiated, and more than thirty friends among the clergymen were present. A beautiful improvised altar graced the auditorium which opens into the new building. After the blessing, His Grace delivered an eloquent sermon and spoke in appreciative terms of this grand monument to the educational zeal of the sisters in his archdiocese and throughout the entire province. The auditorium was crowded to its utmost capac-

ity; every one seemed to be in festive mood. Sacramental Benediction crowned the solemnity.

May, 1926, marked an important event in the history of Notre Dame of Maryland. The growth of the school, as well as the present day demands for physical education, made it imperative to erect a building that would satisfy its urgent needs. Accordingly, the site was blessed and ground broken on the thirtieth of the month. The actual work of construction began June 2, and November 5 witnessed the laying of the cornerstone. The new building, Le Clerc Hall, is a fireproof, three-story structure with a frontage of 280 feet; it harmonizes perfectly with the stateliness of the other buildings on the campus and is considered one of the finest examples of its type in the East. The gymnasium occupies the entire left wing. On the first floor are a four-hundred locker room, showers, and a recreation hall. The second and third floors contain the gymnasium proper, a special exercise room, apparatus room, and teachers' office. The auditorium with all modern equipment, having a seating capacity of nine hundred fifty, occupies the right wing; below it are the bowling alleys and the stage dressing rooms. A swimming pool, showers, and dressing rooms are in the rear wing. Above the natatorium is the music conservatory, also a special hall for the teaching of aesthetic dancing. Le Clerc Hall, now complete in every detail, awaits its solemn dedication at the convenience of the Most Reverend Archbishop.

The steadily increasing enrollment of pupils at Most Holy Name School, Pittsburgh, Pennsylvania, necessitated acquiring more teachers; hence, the need of larger accommodations became imperative. After the death of the Rev. Father Miller in 1922, the Rev. Godfrey Pfeil was appointed to the pastorate. It did not take long for this zealous priest to see the necessity of erecting a new home for the sisters. Unexpected pressure, however, prevented him from carrying out his plans until the early spring of 1926, when ground was broken. Anxiously he watched the progress of the work, sparing neither labor nor expense to make the three-story fireproof structure an ideal dwelling for the sisters. The various apartments from basement to attic are practically arranged. The generosity of the pastor in supplying the equipments, which are simple, substantial, and convenient, is a striking proof of his appreciation of the sisters' work; in his estimation, "nothing is too good for the sisters'

comfort." New Year's Day found the building complete in every detail, and on January 6, the Wise Men from the East ushered the happy community into their convent. The chapel is beautifully furnished; the marbleized altar and gold-plated sanctuary lamp, an artistically carved communion rail and costly pews were donated by members of the parish. The sisters who enjoy this comfortable abode are loud in their praise of the priests and people of the parish, who so heartily co-operated in the building of this much needed convent home.

Happiness reigned in Immaculate Conception Parish, Malden, Massachusetts, when the pastor's dream of many years became a joyful reality in the early spring of 1927, through the completion of a magnificent convent home for the sisters. The imposing structure of gray granite is of Tudor Gothic architecture, suggestive of an old medieval monastery. In the large cloister yard, which is enclosed by the chapel and high granite pillars, the sisters can enjoy fresh air and sunshine in perfect seclusion from the outside world. The entire south wing is occupied by the beautiful two-story chapel in which the Gothic note is sounded throughout. Although picturesquely medieval in design, the convent has, nevertheless, all suitable modern conveniences in its respective apartments. Every sister has a private bedroom. An arched doorway of massive golden oak forms the main entrance of the north wing; this contains a parlor, reception rooms, music rooms, and two bedrooms for visitors, and is entirely separated from the sisters' apartments. Adjoining this wing, a stone tower rises to the height of ninety feet; for the first time in the history of Malden parishes, the Angelus bell pealed forth its salutations on March 25 of this year. This unusual structure will stand as a lasting monument to the pastor, the Rt. Rev. Msgr. Richard Neagle, and to the people of the parish.

Unfavorable housing conditions in the orphanage at Newark, New Jersey, called for extensive repairs and alterations. But as it was evident that money spent on the old building would be wasted, the pastor, Rev. M. A. Thimmes, decided to transfer his orphaned protegés to the spacious orphanage on Lyons Avenue, which also belongs to St. Peter's Parish. Therefore, plans for a new convent for the parochial school teachers were drawn, and in the spring of 1926 the site adjoining the church was the scene of building operations. Father Thimmes devoted

himself to the enterprise with his wonted energy. No one could have been happier than he, when the feast of Saint Barbara, December 4, 1926, found the sisters settled in their beautiful convent—a two-story fireproof structure. A statue of Mary Immaculate gracing the front marks the building as the abode of her devoted daughters. A beautiful lawn adorns the front, while a large, secluded yard in the rear affords the sisters ample opportunity for outdoor exercise. The interior of the building bespeaks the pastor's solicitude in providing every possible convenience in the various apartments. The chapel is the Eucharistic paradise of the home. An artistic stained glass window of the Crucifixion throws a mellow light on the altar and serves to deepen the love of our Scramental Lord in the hearts of those whose privilege it is to dwell in His courts. Individual rooms on each side of a long corridor extend from the chapel to the solarium at the other end of the building. The parishioners of old St. Peter's very liberally helped to bear the financial burden of this undertaking, as also the expenses incurred by the improvements and additions to the orphanage which in the pastor's estimation were absolutely necessary for the health and happiness of his little charges.

For years the parishioners of Our Lady of Perpetual Help Church, Roxbury, Massachusetts, felt the need of a parochial high school. Great, therefore, was their joy when the pastor, the Very Rev. John B. O'Leary, C. SS. R., announced his intention of erecting a high school that would be second to none in the archdiocese. In October, 1925,. the site was purchased and the ground broken. The feast of the Presentation of Our Lady, November 21, 1926, opened wide the doors of this educational institution, which is an imposing structure with accommodations for about one thousands pupils. The equipment of the class rooms and of the chemistry, physics, and biology laboratories is complete to the smallest detail; working and sewing departments are up to the requirements of these branches. The boys of the high school are in charge of the Xaverian Brothers.

Owing to its distance from the grammar school convent, the staunch Redemptorist Fathers very generously concluded to provide a separate convent for the high school teachers, in order to obviate their exposure to the inclemencies of the severe New England winters. The "mansion

on the hill" was acquired for this purpose and remodeled to suit the needs of the sisters. This property and the site on which the high school is built, formed one large estate in the most secluded part of Roxbury. A porch supported by massive pillars surrounds the house. With its charming colonial architecture this convent situated on a hill and commanding a view of the city, is a delightful home. All the rooms are large, well-ventilated, and well-furnished, including a comfortable infirmary and individual sleeping rooms. The happy community took possession of this inviting home August 26. The next morning mass and benediction in the beautiful chapel opened the fount of graces and blessings on this promising vocational portion of the Master's vineyard. Since that solemn hour the sisters have had the privilege of daily mass in their chapel and of dwelling in constant nearness to our Eucharistic Lord.

The sisters at St. Patrick's, Cumberland, Maryland, were grateful for the beautiful convent home which the pastor, the Very Rev. James A. Quinn, provided for them by renovating the old convent, the cornerstone of which had been laid in 1866. The old building served as convent and school until the opening of the new school in 1925, when the class rooms were converted into dormitories. At the suggestion of His Grace, the Most Rev. Michael J. Curley, these large apartments were divided into individual rooms for the sisters. Part of the old class room space was utilized for a chapel and sacristy, the old chapel being added to the community room.

Holiday joys for the sisters at St. Boniface, Rochester, New York, were complete when they took possession of the new wing of their convent early in January, 1927. After the erection of a parochial school in 1925, the pastor, Rev. John Boppel, centered all his interests in his next enterprise, a commodious home for the sisters. Regardless of labor and expense, he devoted his best energies to the undertaking. The sisters' happiness was unbounded when on February 26 mass was celebrated for the first time in the Gothic chapel, which is a beauty in every detail. This, of course, occupies the place of honor on the first floor and as the large community room is in close proximity, the sisters are grateful for the privilege of being so near their Sacramental Lord. After the new addition was completed, the old part was thoroughly renovated; the

entire building is comfortably arranged and supplied with modern conveniences throughout, including an automatic oil heating plant, laundry equipments, incinerator, frigidaire. The enthusiastic parishioners liberally supported the reverend pastor by their good will, in arranging card parties and suppers for the increase of the building fund.

When in 1916 Most Holy Name School in Caguas, Porto Rico, was opened, four sisters took charge. The upper floor of the four-story school building sheltered the happy missionaries; but as the school grew, more teachers were needed and conditions became congestd. For many years the Reverend Redemptorist Fathers deplored the lack of space and privacy for the sisters; their efforts, however, to ameliorate conditions were frustrated because there was no available property for sale on which to erect a suitable convent. As a last resource, plans were drawn up for an additional story to the school building. The work was begun March 22, 1927, when the first bucketful of cement was mixed, all the Fathers and sisters attending. God's blessing favored the work, in spite of the torrential downpours and other setbacks. The sisters moved into their quarters in July, 1927. The addition contains private rooms, an infirmary, a laundry, and bath rooms; an electric elevator for the entire building was installed through the solicitude of the Provincial, Very Rev. James Barron, C. SS. R. All these improvements tend to lighten the heavy burden of the sisters, whose daily *Et exultavit spiritus meus: in Deo salutari meo* re-echoes their gratitude to God for these additional possibilities for good in the vineyard of the Lord.

With joyous, grateful hearts our sisters in Puerta de Tierra, Porto Rico, report the enlargement and renovation of their convent chapel, which at first afforded ample room for the fifteen pioneers of this missionary field. But as the number gradually increased, a more spacious chapel became necessary. The sisters, however, cheerfully acommodated themselves to the trying situation, which was aggravated by the climatic conditions of the island. Their immediate nearness to our Sacramental Lord in this abode of His Love, naturally united them more intimately to their Divine Model, their Support, their All, in the life of sacrifice as religious teachers.

The fall of 1927 marks an eventful epoch in the history of St. Margaret's School, Bel Air, Maryland. Since the opening of the mission in

1911 a private dwelling situated about fifteen minutes' walk from the church, served the two-fold purpose of school and convent. Through the efforts of the pastor, Rev. John Eckenrode, and the generosity of the parishioners, numerous inconveniences have, at length, been removed. A new two-story brick building containing four class rooms and a large auditorium next to the rectory was erected; and a house on the adjoining property was transformed into a comfortable home. August 5 witnessed the laying of the cornerstone of the school by the Rt. Rev. Msgr. C. F. Thomas. With God's signal blessing the work progressed satisfactorily, and on the feast of All Saints, the Archbishop, Most Reverend Michael J. Curley, crowned the joy of the parish by officiating at the solemn dedication. His Grace delivered an eloquent sermon, commenting very favorably on the good work accomplished by the sisters at St. Margaret's, as well as in the parochial schools at large.

The long cherished plans of the Rev. Herman Pfeifer, D. D., pastor of St. Alphonsus Church, Brooklyn, New York, became a happy reality in the completion of a new school in 1927. On account of insanitary conditions caused by overcrowded, ill-ventilated class rooms, the old school had long before become a menace to pupils and teachers. When the situation had reached its climax, the former station house had been leased and converted into a temporary school. The plans of the pastor which had long since been decided upon, were sanctioned by the Bishop, Rt. Rev. Thomas E. Molloy, and on the feast of St. Anthony, the Rt. Rev. Msgr. Thomas J. O'Brien blessed the cornerstone. Apparently, no one was happier than the pastor when on December 13 the building was solemnly dedicated by the Rt. Rev. Bishop, attended by Msgr. Joseph V. S. McClancy, Superintendent of Schools, and by other distinguished clergymen. His Lordship delivered an appreciative address, congratulating the pastor and his parishioners on the substantial proof of their good will, in erecting this grand monument to their faith and their loyalty to God and the Church. The $200,000 school is one of the finest buildings in the Greenpoint district of Brooklyn. It contains twelve large class rooms, and several private offices, besides a spacious auditorium, the entire structure being well supplied with modern equipment, and with religious emblems to indicate its educational interests as a Catholic school.

Since the opening of the mission in Bergenfield, New Jersey, 1921, the enrollment of pupils has more than doubled — a blessing which brought with it the necessity of proper accommodations. The Rt. Rev. John J. O'Connor, Bishop of Newark, New Jersey, seconded the desire of the pastor, Rev. Edward F. Hillock, whose zeal for church and school is well known. Plans for a new school were promptly drawn and the cornerstone was laid in May, 1926. The building erected at a cost of $158,000 was completed within that year. Nothing that could add to the comfort of pupils or teachers was spared; the result is a very imposing three-story brick building, in perfect conformity with the requirements of the State Board of Education. The school was blessed and formally opened on September 12. The pastor's interests now centered in the building of a convent, the construction of which was to begin in the spring of 1928.

A long-felt need, for the progress of Catholicity in St. Peter's Parish, Libertytown, was satisfied when the school for the colored children was opened in September. Though the beginning was small, it has but confirmed the conviction that colored people respond to any interest taken in their behalf, especially when that interest concerns the salvation of their souls. On the Sunday following the opening of the school, every little pupil was at mass. Credit for this undertaking was due to the apostolic zeal of the pastor, Rev. Martin L. McNulty, and also to Mother Commissary and Mother Provincial, who readily acquiesced in the pastor's petition for a sister, on the occasion of their visit to the Libertytown community.

Circumstances induced the Rt. Rev. Thomas E. Molloy, Bishop of Brooklyn, New York, to procure an Italian community for the Italian school of the Sacred Hearts of Jesus and Mary. Though many parishioners were opposed to the change, His Lordship's plans prevailed, and in vacation the sisters were withdrawn. The bishop, however, would not consent to their leaving the diocese—having presupposed their acceptance of other schools. Accordingly, this exchange was referred to Reverend Mother Commissary, whose acquiescence settled the matter.

St. Rita's Parish, Brooklyn, New York, was the first to be benefited by this exchange. For some time the pastor, Rev. Anthony Manno, had been persistent in his efforts to secure Notre Dame Sisters for his con-

templated parochial school; though teachers were not available, he was undismayed—trusting to St. Rita for the accomplishment of the seemingly impossible. The reverend pastor was the personification of happiness when for the first time the portals of his beautiful school opened on September 12, 1927, to welcome the Notre Dame Sisters who were destined to take charge of Christ's little ones. The enrollment numbered two hundred children, and within two weeks the attendance had increased to three hundred fifteen, necessitating additional teachers. The building is modern throughout, and furnishes every comfort and excellent educational facilities. There are eight large class rooms on the second floor; the third floor is occupied as the convent, neatly and comfortably arranged. On the second day after their arrival, the sisters' joy was complete by the privilege of having the Eucharistic Lord in their chapel.

The sisters destined for St. Anselm's School, Bay Ridge, Brooklyn, arrived at their convent August 25. At all the masses on the following Sunday, the reverend pastor introduced the sisters to the parishioners as members of one of the largest teaching congregations in this country. He announced that they had come to give themselves for the souls of their children—and that it was incumbent upon the members of the parish to assist in providing for them. A monstrance was donated; household articles followed in such rapid succession that the sisters were kept busy answering the door bell. School opened September 12 with an enrollment of two hundred thirty pupils. The spacious building contains large, bright class rooms. The convent is comfortably arranged and furnished. The pastor, the Rev. James Smyth, was solicitous for their spiritual welfare and made arrangements to provide them with a chapel in the course of a year's time.

The opening of St. John de Nepomuc's mission in Bohemia, Long Island, was unceremonious, though a cordial, appreciative welcome was tendered the three sisters who were to take charge of the school. They had been instructed to meet at the convent in Sayville, Long Island, and to wait for the pastor, Rev. Patrick J. Manton. Immediately upon his being informed of their arrival at Sayville, he came to convey them to their new home which had been comfortably arranged and furnished. When three weeks later the chapel was completed, the reverend pastor celebrated mass in this treasured sanctuary, and since that happy day

their Sacramental Lord dwells in their little home. School opened September 12, with a mass in honor of the Holy Ghost, after which the pupils were conducted to their class rooms.

The seventy-fifth anniversary of St. Anthony's Asylum, Baltimore, Maryland, the foundation of which dates back to 1852, was celebrated in 1927. High mass and benediction in the beautifully decorated chapel on October 24, marked the first number of the diamond jubilee celebration. A feast-day dinner was served to all the inmates of the home. In honor of the orphans, seventeen priests accepted an invitation to dinner. On Sunday, October 30, the jubilee was solemnized at St. James' Church. The fact was recalled that the pioneer sisters, now resting in God, sacrificed themselves generously in bearing the hardships of the asylum in its infant days.

From March 23 to June 15, Reverend Mother Commissary, accompanied by Mother Provincial, devoted herself to the completion of the second part of her visitation. Mother Provincial met Reverend Mother Commissary at Pittsburgh, Pennsylvania, whence they traveled to Rochester, New York, while March winds held sway around them; but warm hearts and homes fully compensated for the inclemencies of the season. On the eve of Corpus Christi, they reached the Baltimore Mother House. The solemnity in honor of the Blessed Sacrament was followed by a fine sermon in which the reverend chaplain alluded very heartily to Reverend Mother's golden jubilee in August. The remainder of the day proved a most enjoyable family feast, the main feature being a program in the auditorium at three o'clock in the afternoon, and a display of jubilee gifts. On the following day Reverend Mother left for Milwaukee, Wisconsin.

The directory of the St. Louis province added one new mission to its register in the year 1927. In spite of Mother Pronvincial's determination not to open any new houses—sad circumstances connected with St. Augustine's School, Breese, Illinois, made it utterly impossible to refuse the pastor, Rev. Albert Kaercher. Four sisters and a candidate were accordingly sent, and are very happy in their beautiful and perfectly equipped school, the upper story of which had been comfortably furnished for the sisters.

CAROLINE HALL, MOUNT MARY COLLEGE

Milwaukee

During the spring months the campus of the Mother House was improved, so that both the juniors and the candidates may have the pleasure and the benefit of more outdoor games. It is encouraging to note, that more than half of the postulants who received the habit in the year 1927, had been juniors.

On September 29, at one o'clock in the afternoon, a tornado, traveling at the rate of sixty miles an hour, tore through St. Louis, and in four minutes six square miles of the city lay in ruins. The schools of the Congregation, children, and sisters were spared.

God's blessing on the sisters' sacrifices and work in the vacation schools was very pronounced. In six country parishes where no Catholic schools exist, catechism classes were conducted during the past summer. A number of vocations were developed, and the sisters were happy to receive into the juniorate and candidature several promising applicants from these parishes.

August 30, was appointed as entrance day for those who had applied for admission into the candidature. The next morning these young ladies, wearing the candidates' dress, cape and brown veil, filed into the chapel for mass while the convent choir sang the *"Magnificat."* It was a touching sight and one to stimulate even the fervent to a higher sense of gratitude. Three days later another procession of forty-six happy, expectant girls for the juniorate passed down the same aisle.

Through the untiring efforts of Rev. John F. Stevens, his assistants, and the parishioners, the sisters at SS. Peter and Paul's parish, St. Louis, are enjoying a spacious home, fully equipped with modern conveniences. At Jefferson City the sisters' dwelling was enlarged and renovated. Our Sacramental Lord took up His abode in the little chapel of the sisters at Apple Creek during this year. After years of close quarters and sacrifices of all kinds, the community at Our Lady of Sorrows, St. Louis, is now enjoying a more spacious home. The only thing lacking is a chapel.

A number of other missions owe gratitude to pastors and people for improvements in convent homes and schools.

For years in the Mankato Province it had been the desire of Mother Provincial and the faculty of Good Counsel Academy to obtain recognition of the school by state authorities; to that end application was

finally made at the University of Minnesota. On May 30, the inspectors visited the academy for the purpose of ascertaining the standards of the school and the qualifications of the teachers. Repeatedly the inspectors expressed their pleasure and satisfaction at existing conditions, and before leaving one of them exclaimed, "You have our unqualified recommendation to be placed on the list of accredited schools." In a short time the University authorities sent official notice that the school had been accredited and added a note of congratulation at the progress made by the academy.

Again and again, the Mother Provincial has had to refuse to open schools for want of sisters. Hundreds of innocent immortal souls are thus deprived of religious instruction. But the self-sacrificing spirit of the sisters enabled them to conduct six of these schools for a period of five weeks during the summer vacation. Buffalo, Cannon Falls, Corcoran, Lamberton, Rush City, and Taunton, all in the archdiocese of St. Paul, were happy to have the sisters with them, and look forward with hope to the day when their stay will be permanent.

The year 1927 witnessed, no doubt, the most eventful undertaking in the history of Catholic education for the Middle West, when there was founded a Diocesan Teachers' College for sisters who conduct grade schools. In December, 1926, the Most Rev. Archbishop Austin Dowling, D. D., with Rev. James A. Byrnes, Diocesan Superintendent of Catholic Schools, interviewed the Mother Superiors of the various religious congregations represented in the archdiocese and secured their hearty co-operation in the realization of his long-desired project. Beginning early in January, 1927, extension courses in religion were given every Saturday by the reverend professors of St. Paul's Seminary. The first summer session began June 20. This offered completely standardized instruction courses given in the best state Normal Colleges, including in addition the study of religion. No expense was considered too great in obtaining the best available instructors, and that an exceptionally strong faculty was secured, is evidenced by the favorable comments of the sisters who were privileged to attend. It is the intention of the Most Reverend Archbishop to conduct annual sessions under the same auspices as soon as the religious communities can spare their younger teachers after the novitiate period.

Northfield, Minnesota, an educational centre located about thirty miles south of the Twin Cities, is noted for two of the largest sectarian and non-sectarian colleges of the West. Naturally the Catholic population need to be fortified by regular religious training of the highest character. This the pastor, Rev. Peter F. Meade, realized and therefore repeatedly pleaded his cause with Mother Superior to secure sisters. Finally, after several years of patient waiting, his desire was gratified when on September 5, Mother M. Isidore accompanied by six sisters arrived to open the Holy Rosary School. Convent and school are beautifully situated among maples and evergreens on the summit of four terraces, some distance from the main highway overlooking part of the city. The exterior of the sisters' home is white stucco. The five porches and the window casings are finished in light green. A homelike atmosphere pervades the interior, which is furnished with all modern conveniences. One of the most attractive rooms has been set aside for the chapel. The house was very appropriately dedicated to the Child Jesus and the Little Flower, for even before the completion of the building a beautiful statue of the little saint had been placed in a niche in the wall on the stairway to watch over the progress of the work. Through the untiring zeal of the members of the Ladies' Rosary Society, the entire house has been furnished. The school is said to be the most modern building of its kind in the state. Due to the inclemency of the weather, only seventy-five pupils registered the first day, but since then the number has increased.

September 8, the feast of the Nativity of the Blessed Virgin Mary, Mother Provincial accompanied three sisters to Morgan, Minnesota, their new field of labor, dedicated to Christ, the King of the World. When they arrived, the ladies of the parish were still giving their final attention to the convent apartments. The combination building, school and convent, is so well equipped that the new occupants marveled at the efforts and the generosity of the pastor, Rev. Norbert Gerstl, and the parishioners. On September 12, seventy pupils registered for the grades from the third to the eighth, inclusive. The children are well-behaved and studious, and manifest a great love for singing. Owing to the lack of teachers, as also of a third class room, the dear little ones of the first and second grades could not be enrolled the first year. The good people

shed tears of joy when their wish to have sisters in their school was realized. Twenty vocations have developed in this parish.

"The Lord hath given; the Lord hath taken; blessed be the name of the Lord!" Such was the utterance of Rev. William B. Sommerhauser, S. J., pastor of the SS. Peter and Paul's Parish, Mankato, Minnesota, when on March 24, the school was visited by a terrible calamity. At about ten o'clock at night the sisters and the people in the neighborhood were aroused from their slumber by the cry of "Fire!" and discovered that the parish school was on fire. In a short time, the whole building was a mass of flames. Being connected on the right side with the Church and on the left with Loyola Hall, these two buildings were in imminent danger. The firemen worked heroically for several hours to control the fire, and finally their efforts to save the church and hall were successful. The school building was a total loss. Soon accommodations for the eight hundred pupils were found in different localities; by far the greater number marched every morning to Bethany, one-half mile from the city. At present two large buildings, one for the pupils of the grades, the other for the high school students, are under construction. Although the fire caused great financial loss to the parish, yet there is cause for gratitude to God that it did not occur during the day, for it might have imperiled the lives of many children.

On Easter Monday, April 18, plans were made to enlarge the sisters' home at Cresco, Iowa. With eager interest the sisters watched the progress of the work. On the eve of the feast of Saint Augustine, the pastor, Rev. John P. Wagener, who had supervised the work, came to bless the addition, after which the sisters took up their abode in it. Basement, first, and second floors are fully equipped with modern conveniences. This new addition not only improves the appearance of the house but has brought comfort and convenience to the sisters who are most grateful to the parishioners and especially to the prime mover of this project, the reverend pastor.

To resume the history of the erection and completion of the Canadian Mother House. Events followed one another so rapidly, that an attempt to be accurate will be futile.

The efficient work done conjointly by the American architect and the Canadian constructors, hastened matters so rapidly that on February

14, Mother Mary Baptist and Sister Othwina, who lived on the third floor of the power house since Christmas, were exceedingly happy to receive forty live valentines in the persons of boarders and candidates with the sisters in charge. They had left the old boarding school, known as St. Anne's, in Kitchener, Ontario, at six o'clock in the evening and at eight o'clock reached the new Mother House, having been conveyed from the station in cars by the kind people of the adjoining village of Waterdown. Everything had been done to make the reception of the young people pleasant. The Mother House, illuminated by hundreds of electric lights, the life-sized statue of our Lady of Grace over the portico being in the limelight, afforded a magnificent spectacle. How much it all meant to the maturer minds of the sisters! Despite the newness of the place, a delicious luncheon was served. On the following Sunday, February 20, His Lordship, Rt. Rev. John T. McNally, offered for the first time in the spacious temporary chapel the sublime Sacrifice of Calvary. The walls tinted in green and cream, the exceptionally beautiful statuary, and withal, the simplicity of the whole, produce an effect inviting to sincere devotion. How eminently suitable as a place for the worship of our Eucharistic Lord is this secluded spot! After the momentous ceremony of the first mass, Stations of the Way of the Cross were erected.

Now the huge task of furnishing one hundred seventy-five rooms progressed so rapidly that it was possible to keep a retreat for the sisters during Easter week. The distinguished visitors, Reverend Mother M. Stanislaus Kostka, Commissary General, the Provincial Superiors, Mother M. Medulpha and Mother M. Isidore, Sister Aquina, Assistant to Mother Commissary, and about sixty sisters from the province of Ontario, were the first retreatants. At the close of the retreat, His Lordship, Rt. Rev. John T. McNally, blessed the house, after which followed the election of the Provincial Mother and her Assistants. At this time the appointment of Rev. Michael J. Weidner, as chaplain, was also confirmed.

Immediately after the retreat, Reverend Mother M. S. Kostka, Mother M. Baptist, and Sister Aquina left for Saskatchewan, Canada, to negotiate with the Bishop of Prince Albert and Saskatoon, the Rt. Rev. Joseph Henri Prud'homme, and the Reverend Oblate Fathers, regarding

projected foundations in that diocese. Then, too, arrangements for taking over the mission at Revenue, Saskatchewan, were made. On August 21, 1927, sisters left the Mother House to take charge of the school.

From August 8, to August 15, a second retreat was held in the new Mother House for the remaining sisters of the Province, which was followed by the solemn ceremonies of first and final vows, the renewal of temporary vows, and the investiture of nineteen postulants. His Lordship graciously officiated at all the ceremonies. Sister M. Justa was the official representative of Reverend Mother Commissary at these ceremonies, and she also conducted the Installation of Mother M. Baptist as Provincial Superior, and Sister M. Othwina and Sister M. Bertina, as her Assistants.

When opening the Mother House, a benediction from His Holiness, Pope Pius XI, through the mediation of the Diocesan Bishop, had given much joy; however, happiness reigned supreme and undisputed throughout these hallowed walls on September 19, when the still more singular privilege of welcoming the personal representative of Christ's Vicar, Rt. Rev. Andrea Cassula, was accorded the sisters. His Excellency's profound and scholarly mind had formulated the following deduction, which thought was the gist of his message to the sisters and candidates. He said that on his way to the Mother House he had observed various gigantic towers (the Hydro Electric) all about this picturesque spot, which were carrying to many homes physical illumination from the world-famous Niagara Falls nearby; accordingly, the duty incumbent on each religious at Notre Dame, is to bring spiritual enlightenment to many hearts, thus designating this place as the "Spiritual Niagara" for the country round. A happy thought it was, that all who go forth from this home to do missionary work, may realize the exhortation which fell from the lips of this eminent prelate of God's Church on earth.

The sisters who taught at the Sacred Heart School in Kitchener, Ontario, lived at St. Mary's on Yonge Street. Every morning they were taken to their school in a taxi. As this became rather expensive for the School Board, they decided to erect a convent nearer to the school. Until this could be done, they rented a house which the sisters occupied for three years. On February 27, 1927, they had the happiness of moving into their new home, which is a spacious and modern building.

Two new schools were accepted and opened in September, 1927. One in Hamilton was in response to the request of His Lordship, Rt. Rev. John T. McNally, who desired to place the Holy Family School in charge of the Sisters of Notre Dame. Daily two sisters travel back and forth in the convent bus, since the School Board does not provide for the homes of the sisters who teach in the city of Hamilton.

The second school was opened at Revenue, Saskatchewan. In order to help spread the kingdom of God in the far West, this mission was accepted, although the sisters realized that it meant sacrifice for those concerned. It is a public school in St. Joseph's Colony, in care of the Reverend Oblate Fathers of Mary Immaculate. The sisters occupy a small frame house, and a chapel was added as an annex, where our Eucharistic Lord brought joy and blessing to those who have the privilege of guarding His dwelling.

After due deliberation, Reverend Mother M. Bruno, Superior General, and Reverend Mother Commissary consented to the transfer to the Canadian Mother House of the Sisters of Notre Dame in Woolwich, England. This had been a field of labor and love for many sisters for over seventy years and was now to close its doors to the children of St. Peter's Parish and vicinity. After weeks of preparation and farewells to scenes and companions whom they loved, eleven courageous sisters and a candidate were ready to emigrate to America. Since several of these sisters are British subjects, Canada was chosen as their future home. They embarked at Southampton on August 20, and had scarcely set out to sea when a terrific storm arose. For several days the sisters were unable to enjoy the ocean trip; it was not until they sailed up the St. Lawrence River that they were physically fit to appreciate the beauties of nature. On August 29, they landed at Montreal and finally on August 30, reached their destination at Hamilton, Ontario. After fifteen minutes' ride in the convent bus, they arrived at the Mother House at Waterdown.

CHAPTER XI

"Building I have built a house for Thy dwelling, to be Thy most firm throne forever." 3 KINGS VIII, 13.

1928 Pleasant memories added unusual joy to the opening days of 1928. The twenty-ninth of December is the feast of the Blessed Gaspar, founder of the Congregation of the Most Precious Blood. On that day the chaplain, Rev. D. A. Brackmann, C. PP. S., celebrated the completion of twenty-five years as a priest of the Most High. On the seventeenth of December, anniversary of his ordination, and the twenty-first of December, anniversary of his first mass, all the inmates of the Milwaukee Mother House offered spiritual gifts but no external demonstration disturbed the quiet of the Advent season. With all the liturgical splendor which the Church prescribes for such occasions, solemn high mass was celebrated at nine o'clock by the Reverend Jubilarian. His brother, Rev. Theodore Brackmann, C. PP. S., also a silver jubilarian, was deacon, the Rev. Anthony Paluszak, C. PP. S., subdeacon. Other members of the Congregation of the Most Precious Blood, friends of the celebrant, were present in the sanctuary. Rev. Justin Henkel, C. PP. S., delivered the sermon in which he extolled particularly the dignity of the priesthood. All the reverend clergy of the city and neighborhood had been invited for the jubilee banquet and entertainment. Five Monsignori and forty-two priests honored the occasion, for which an inspiring program had been prepared whose main feature was *Nature's Jubilate in Honor of the Word Incarnate*. A large class of candidates rendered the exquisite pageant, so admirably in keeping with the season of Christmas and the lovable scenes of Bethlehem. A group of sisters rendered the choice instrumental selections, and the novices sang the hymns of an invisible angelic choir in an artistic manner. This pageant was repeated later for the Notre Dame Alumnae and the sisters of the Milwaukee missions. All gave cordial expression of well-merited praise to the composer of the pageant and to those who participated in rendering it.

Mother M. Medulpha, of Baltimore, Sister Aquina, Assistant of the Commissariat, and Sister M. Bernadette, Mistress of Novices in the Baltimore Novitiate, sailed from New York January 19 and landed at

San Juan, Porto Rico, on the twenty-third, after a safe but very rough voyage. The sisters on the island had been anxiously awaiting Mother Provincial's arrival, the purpose of which was two-fold: the regular visitation, and the profession of vows. This was the first profession held outside of the Mother House. San Juan having been without a Bishop for the last two years, it was necessary to consult the administrator, Rt. Rev. Msgr. Torres. When he learned that five native novices were to make their profession, he not only cheerfully sanctioned the solemnity, but assured Mother Provincial that he would cancel all previous engagements and preside at the ceremonies. Preparations were immediately begun; the Vice-Provincial of the Redemptorists, Very Rev. Joseph E. Murphy, C. SS. R., conducted the retreat. The feast of our Lady of Lourdes, February 11, 1928, witnessed the nuptials of the five happy novices. The convent chapel being too small for the ceremony, the solemnity was held in the parish church adjoining the convent. The Rev. Joseph E. Murphy celebrated the mass and delivered the sermon; according to promise, Monsignor Torres officiated at the profession. Sixteen priests and two seminarians were present in the sanctuary. Besides forty-four Notre Dame sisters, many of other communities on the island attended, and about three hundred fifty lay persons, relatives and friends of the happy brides of Christ and of the Porto Rican sisters in the States. All were deeply impressed by the solemnity of the occasion. Though the sisters regretted that the visit could not be prolonged, Mother Provincial was anxious to return to the States where pressing business awaited her attention. Evidence that the sisters' work on the island is progressing beyond all expectation, proved a source of consolation to the sisters and fully compensated for the fatigue of the trip.

On June 8, 1928, the Reverend Chaplain, Father Didacus A. Brackmann, C. PP. S., having been elected a delegate by the American province of his Congregation, left Milwaukee to attend the general chapter in Rome. The Reverend Chaplain returned September 1, 1928, with many pleasant recollections of his visits to a number of the School Sisters' establishments in Europe. His meeting with the Rt. Rev. Msgr. Rudolph Gerg, Spiritual Director, and the Reverend Mother General gave great pleasure to all concerned.

A unique celebration occurred August 1, 1928, in the Mother House of the Sisters of the Third Order of St. Francis of the Perpetual Adoration, La Crosse, Wisconsin. At noon of that day, fifty years of perpetual adoration of the Most Blessed Sacrament were completed. Many of the sisterhoods in the country, and among them the School Sisters of Notre Dame, shared in the joy of the occasion.

Approximately one thousand sisters participated in the solemnities which rendered the day memorable. To the congratulations of their many patrons, clerical and lay, which were tendered to them on that day, the sisters are asked to accept those of their friends, the School Sisters, with the hope that the second half century of adoration will bring to them and to the country, if possible, still greater blessings.

Beautiful as is the Mother House Chapel in Mankato, Minnesota, the opening days of September brought to it an adornment, exquisite and rare—the fourteen Stations of the Cross, each a treasure of art, painted by the master-artist, Joseph Kastner of Vienna. Originally these Stations of the Cross adorned the walls of the Munich Mother House Chapel, the old St. James' Church, but owing to their extraordinary size, they were considered unsuitable, and it was decided to remove them and place them in the Art Museum. When Mother Provincial M. Isidore heard of this, she asked to have them secured for the Good Counsel Mother House. As the Munich Mother House Church, with all its furnishings, is, by confiscation, government property, her plan seemed difficult of execution. Through the efforts of Reverend Mother General M. Bruno, however, the government consented to the transportation of the valuable paintings to America. Mr. Kastner designed these Stations, and they have never been copied, so they are unique in the world. It will interest the sisters and other lovers of art to learn that the artist never married, that his affection and interest might center in his art alone. On the days when he painted our Lord's figure, he made it a rule to abstain from food and drink until his day's work was done. The Stations have found place on the Mankato chapel walls in beautiful settings, and none who see these marvelous productions of human art, prompted by faith and love, can fail to be inspired with a deeper realization of the cost of our Redemption.

While the attention of the sisters in every province was fixed on the departure for Europe in September of the delegates to a general chapter of the Congregation, Porto Rico was visited by the most destructive hurricane on record. On September 12, the Weather Bureau predicted a cyclone, and advised that due precautions be taken. This warning meant little to the inhabitants since recently they had received a number of similar messages. However, doors and windows were securely fastened and many of them heavily barred by the Redemptorist Fathers, who worked heroically for the safety of the sisters. During the night, the wind blew wildly and rain came down in torrents. The sisters were awakened by the fury of the elements, and there was no more sleep for them. The few children that came to school in the morning were immediately sent home. Before noon the wind was blowing at the rate of 150 miles an hour; crash followed crash as the immense doors and large windows, that had been barred with heavy boards, were literally taken from their places and whirled like dead leaves to the ground, or carried down the balconies. The sisters sought refuge in the chapel until that, too, was flooded. For hours they were huddled in a small corner near the chapel, the only dry spot available, watching the flying roofs and not knowing what the next crash might bring to them. The noise was so tremendous that they could not hear one another pray. The sisters' convents were greatly damaged, but the sisters were spared. All personal communications from the island were painfully delayed; finally, the Very Rev. James Barron, Provincial of the Redemptorist Fathers, Brooklyn, New York, received a cablegram announcing that the Fathers and Sisters were safe.

Of the sisters' missions in Porto Rico, Caguas suffered most, as it lay in the direct path of the cyclone. Besides the damage done by water and wind, the sisters' personal loss was little. But in common with the other inhabitants of the once beautiful island, they suffered from the high prices at once placed on food and other commodities.

The destruction was complete. Buildings were flattened to the ground, trees destroyed, not a coffee bean was left; all the banana trees were torn up, palms up-rooted, orange and grapefruit trees wiped out, and the tobacco and sugar crops were ruined.

The churches, schools and convents were at first used as places of refuge and relief for the poor and homeless.

The General Chapter of the School Sisters of Notre Dame convened October 12, 1928. A cablegram brought the news that the Reverend Mother Bruno had resigned her office of Superior General, pleading inability because of her advanced age, eighty-three years. On the fifteenth, Mother Mary Almeda was unanimously elected her successor, and was inducted into office the same day. While the sisters sympathize with Venerable Mother Almeda, they congratulate her most heartily. The American delegates to the Chapter returned home November 17, having been absent two months and three days.

The chief undertaking of the year 1928 is the transfer of St. Mary's College from Prairie du Chien to Milwaukee. For years the advisability of this action had been evident, for, despite its scenic beauty and historic interest, Prairie du Chien is barred by its situation from the educational advantages found in a large urban center. After careful investigation and mature deliberation, a site of seventy-four acres was procured in Milwaukee County at the intersection of Ninetieth and Burleigh Streets. Competent real estate men, educators, and specialists in reviewing institutional and park sites, have declared that the site of the new college is the best, all things considered, that could have been chosen in Milwaukee county. Mr. Henry V. Kane, Attorney and Counsellor at Law, has been the sisters' legal advisor in this large educational undertaking. Excavations for the foundation were begun on the eleventh of May. To give the sisters some idea of the vastness of the work, suffice it to say that on many days three hundred men are employed on the buildings.

On Wednesday, September 12, the cornerstone was laid in the presence of many of the clergy and other friends of the Congregation. His Grace, the Most Rev. Sebastian G. Messmer, not having returned from Europe, his Vicar-General, Msgr. Bernard Traudt, officiated. The speakers of the day were the Rev. Joseph Barbian, M. A., the Milwaukee Diocesan Superintendent of Schools, and Dr. E. A. Fitzpatrick, Dean of the Graduate School of Marquette University.

The plans of the architects call for a group of collegiate buildings of Gothic type with a central feature of the administration building dominated by a 175-foot tower. It is intended that in the center of the quadrangle, and on an axis with the tower, the predominating feature will be a stone shaft surmounted by a statue of Mary Immaculate. Two

of the buildings face the county parkway along the Menomonee river. The entire group will be of fireproof construction, faced with limestone.

The first unit consists of an administration building, and a residence building to be known as Caroline Hall, which contains the gymnasium and social halls, an auditorium, and a chapel. These two buildings are connected by a roofed cloister walk approximately ninety feet in length. From the lowest floor of the Administration Building, access is also had to Caroline Hall by means of a subway, which is for use in inclement weather.

The boiler and power house constitute a separate unit isolated from the principal group of the structures.

In the general office will be located the master program clock, the telephone switchboard for outside telephones, as well as the house telephones to all the class rooms. In the President's office and the Dean's office will be located a microphone station which will deliver any speech or message or musical program to any or all class rooms simultaneously. Each class room and other important rooms will be equipped with an inter-communicating telephone and a cone speaker for the reception of radio programs.

The north wing of the second floor of the Administration Building will be known as the library wing wherein will be located the library which will be two stories high, equipped with large ornamental Gothic tracery windows. The central feature of this library will be a Cathedral window. Through this window, a vista may be gained of the wooded area of the grounds. Adjacent to the library will be the stack room which has a capacity of 20,000 volumes. Adjacent to the stack rooms, and accessible through the library, will be a conference room and librarian's office, a small room for the storage of periodicals, magazines, and a repair shop for the librarian.

In the south wing of this floor will be located the chapel, which will be two stories high, and will contain a balcony for the choir. At the sanctuary end, space will be devoted to two sacristies and a suite for the chaplain. The floor of the library and chapel will be linotile, which is very resilient and practically noiseless. The choice of this material was to give an atmosphere of quietness in keeping with the rooms in which it is laid.

So energetically had the work been carried on, that by Christmas, both buildings were under roof. The sisters have announced that college classes will be opened September 16, 1929.

On the twenty-ninth of December, 1928, Reverend Mother M. Stanislaus Kostka completed eleven years as Commissary General; the first year she was Acting Commissary. Reviewing this period, the sisters find it has been spiritually, intellectually, and materially, one of continual activity and steady progress.

During the first years of this administration, the Rule was sent to Rome and revised to conform to the new code of Canon Law which became effective on Pentecost Sunday, 1918. As a result, the strong central government of the Congregation became, if possible, more effective.

A bond of unity and harmony closely unites the five provincialates with the chief Mother House in Milwaukee. Periodically, the Mother Commissary invites the Provincial Superiors to meet her in conference on matters of mutual interest. The experience and views of each prove helpful to all. Similarly, the Mistresses of Novices and the Prefects of Candidates are invited to confer at stated times with the Mother Commissary, for the purpose of keeping the spirit of the Congregation in its pristine vigor, and of maintaining a uniform method of training the young members, spiritually and intellectually. It is a source of great consolation to those concerned, to know that all the sisters who hold official positions, either in the larger houses, or on the smaller missions, are noted for a spirit of loyal unity and harmony with the Commissary and with their provincial superiors. This condition is the rock-bottom foundation of the strength of the Congregation as a whole.

The sisters' position as educators, at the close of 1928, may be judged from the following:

The establishments in their charge include

376 elementary schools
96 high schools, some of which are junior and senior, others junior only
2 Colleges and 1 Junior College
23 academies and small boarding schools

14 orphanages
5 schools for colored children
1 school for Indian children
1 school for deaf mutes

The number of sisters in the United States proper, Porto Rico, and Canada, slightly exceeds 5,000; of candidates and aspirants, 450. The pupils in their charge number approximately 143,000.

During this administration, 1917-1928, inclusive, fifty-three sisters lived to celebrate the diamond jubilee of their profession of vows; five hundred sixty observed their golden jubilee and, approximately, one thousand and sixty rejoiced in having reached the twenty-fifth milestone on their road of religious perfection.

SCHOOLS OPENED

During Mother M. S. Kostka's Administration

1917-1928

Year	Name of School	City	State
1917	St. Pius	St. Pius	North Dakota
1917	Sacred Heart	Marshfield	Wisconsin
1917	St. Louis	Nokomis	Illinois
1917	St. Paul	Comfrey	Minnesota
1918	St. Clara	Clara City	Minnesota
1918	Holy Ghost	Cold Water	New York
1918	St. Thomas of Aquino	Hamilton	Canada
1918	St. John Baptist	Cook's Valley	Wisconsin
1918	St. Matthias	Brooklyn	New York
1918	St. Clement	Saratoga Springs	New York
1918	St. Brigid	Westbury	Long Island
1918	Sacred Hearts of Jesus and Mary	Brooklyn	New York
1918	St. Joseph	Taneytown	Maryland
1918	St. Matthias	Hampton	Minnesota
1919	St. Adalbert	Silver Lake	Minnesota
1919	Holy Cross	Albany	New York
1919	Bl. Sacrament	Baltimore	Maryland
1919	All Souls	Overland	Missouri

Year	Name of School	City	State
1919	Rosati Kain D. H. S.	St. Louis	Missouri
1919	St. Sebastian	Bessemer	Michigan
1919	Villa St. Joseph	Porter	Indiana
1920	St. Boniface	Seymour	Illinois
1920	Nativity B. V. M.	Belgique	Missouri
1920	St. Bridget	Pacific	Missouri
1920	St. Philip	Minneapolis	Minnesota
1920	St. Joseph	Galion	Ohio
1920	St. Patrick	Galion	Ohio
1920	Guardian Angel	Chicago	Illinois
1920	St. Patrick	Galt	Ontario
1920	St. Andrew	St. Paul	Minnesota
1920	Sacred Heart	Eden	South Dakota
1921	St. Aloysius	West Allis	Wisconsin
1921	St. Lawrence	Sayville	Long Island
1921	St. John Evangelist	Bergenfield	New Jersey
1921	St. Augustine	Spokane	Washington
1921	Holy Family	Clarkston	Washington
1921	St. Catherine	Grand Chain	Illinois
1921	Our Lady of Perpetual Help	Anacostia	District of Columbia
1921	St. Joachim	Pittsville	Wisconsin
1921	St. Mary	Marystown	Minnesota
1921	St. Stephen	Chicago	Illinois
1922	Pure Heart of Mary	Chamois	Missouri
1922	Holy Family	Hanover	Ontario
1922	St. Joseph	Hespeler	Ontario
1922	SS. Peter and Paul	Loretto	Minnesota
1922	St. Paul	Ellicott City	Maryland
1922	St. Francis of Assisi	Aviston	Illinois
1922	Our Lady of Perpetual Help	Miramar	Porto Rico
1923	St. Patrick	Amboy	Illinois
1923	St. Ann	Wabasso	Minnesota
1923	Holy Family	Freeburg	Missouri
1924	Our Lady of Victory	New England	North Dakota
1924	Holy Angels	East St. Louis	Illinois
1925	St. Ambrose	Baltimore	Maryland
1925	St. Joseph	Farmington	Missouri
1925	St. Joseph	Hannibal	Missouri
1925	Holy Rosary	North Mankato	Minnesota

THE PIONEERS

Front row, left to right, Mother Seraphine, Mother Caroline,
Sister Emmanuel, Mistress of Novices
Back row, left to right, Mother Theophila, Sister Seraphica

Year	Name of School	City	State
1926	St. Henry	Belleville	Illinois
1926	Our Lady of Good Counsel	Leipzig	Saskatchewan
1926	Little Flower	Belleville	Illinois
1926	St. Bernard	Illmo	Missouri
1926	Mary Immaculate	Chepstow	Ontario
1926	Blessed Sacrament	Signal Hill	Illinois
1927	St. Augustine	Breese	Illinois
1927	(Public School—St. Joseph's Colony)	Revenue	Saskatchewan
1927	St. Anselm	Bay Ridge	New York
1927	St. Jerome	Oconomowoc	Wisconsin
1927	St. Peter	Libertytown	Maryland
1927	Holy Family	Hamilton	Ontario
1927	Holy Rosary	Northfield	Minnesota
1927	Holy Rosary	Chicago	Illinois
1927	Christ, King of the World	Morgan	Minnesota
1927	St. Rita	Brooklyn	New York
1927	St. John de Nepomuc	Bohemia	Long Island
1928	Holy Cross	Cuba	Missouri
1928	St. Aloysius	Spanish Lake	Missouri
1928	St. Agnes	New Butler	Wisconsin

The following brief biographical sketches are inserted with a desire to please the many friends of the Congregation who knew and loved these venerable pioneers, Mother Caroline's loyal co-workers to the end.

MOTHER M. THEOPHILA

Mother Theophila was a member of the second band of pioneers who came to this country March 25, 1848. Her excellent early education was the result of her attendance at a school in Munich conducted by the Sisters of Loretto, or as they were better known, the English Ladies

of Loretto, from England. At the age of fourteen she became a pupil of the Institute in the Mother House of the Notre Dame Sisters in Munich. After passing the public examinations with honor, she earnestly requested to be admitted into the candidature of the congregation. On October 15, 1845, she became a candidate, and on November 1, 1847, was invested with the habit.

Shortly after Sister Theophila's investiture, Mother Teresa, the Superior General of the Congregation, called for volunteers to go to the newly opened mission field of the School Sisters in America. Sister Theophila, who was still a novice, was among the first to offer her services. Courageously she severed ties of love and friendship which bound her to her dear ones in the fatherland, and on February 2, 1848, in the company of ten other sisters, she embarked on the steamer *Washington*. On the feast of the Annunciation of the Blessed Virgin Mary, March 25, 1848, this little missionary band arrived at the convent of the School Sisters which had been opened August 15, 1847, in Baltimore.

Under the guidance of Mother M. Seraphine, Mary Theophila and three companion novices, received an excellent religious training. The solid ascetic principles they thus imbibed prepared them for the taking of their vows, August 15, 1849.

In 1855, Sister Theophila was summoned to Milwaukee. There for more than twenty years she was one of Mother Caroline's most able assistants in her three-fold capacity of prefect of schools, mistress of candidates and assistant to the Vicar. Sister Theophila's deep religious sentiments and wide sphere of knowledge peculiarly fitted her to prepare candidates for their future office as religious teachers. Hundreds of sisters are indebted to the zeal of this loving mistress for their success in the field of education.

After the Eastern Province was opened in 1876, Mother Caroline appointed Sister Theophila provincial superior of the new province. In 1877, Mother Theophila took up the work of this important office with her usual energy, and labored always to advance the glory of God and the welfare of her congregation. Animated by a lively faith, she overcame the difficulties with which she had to contend during her nine

years as Mother Provincial. Her childlike confidence in the intercession of St. Joseph was often rewarded by help which seemed almost miraculous.

Mother Theophila's term of office having expired in 1887, the Eastern Mother House was transferred from Notre Dame of Maryland, which Mother Theophila had made her headquarters, to the convent on Aisquith Street, Baltimore, Maryland. Mother Theophila now gave her entire attention to the convent which had been home to her while she was provincial. Here she succeeded in erecting a more commodious dwelling for the sisters and a beautiful college chapel, larger than many churches, in which mass was celebrated for the first time March 19, 1896.

Mother Theophila's great happiness was to be able to spend the evening of her life in the quiet seclusion of her dear Notre Dame convent. Here, during leisure hours she knitted fine altar laces which today serve as precious memorials of one dear to the Congregation. On August 15, 1899, she celebrated her golden jubilee. Felicitations and gifts poured in from every quarter, even the Holy Father sending his papal benediction and congratulations by cable.

At the close of the school year in 1904, Mother made preparations for the annual retreat of the sisters, solicitous that nothing might be wanting to them during that holy time. On July 3, she entered retreat with the sisters, but after two days was obliged to discontinue it because of the poor condition of her health. Doctors and sisters did all in their power to alleviate her sufferings, which were followed by a period of unconsciousness. Extreme Unction was administered to the dying Mother by the reverend chaplain, and toward evening on the eleventh of July she died, apparently without an agony, seeming but to pass into a peaceful slumber.

The solemn and magnificent funeral services attended by a large number of the clergy, headed by His Eminence James Cardinal Gibbons, and His Lordship, Bishop Curtis, testified to the universal esteem which the zealous mother had enjoyed. Mother Theophila lies entombed in the Mortuary Chapel of the Sisters at Notre Dame of Maryland.

SISTER M. F. SERAPHICA

Among the events of the year 1910, one especially will be long remembered with affection and loyalty by the sisters and their friends. May 19, marked the passing into eternity of a rare soul whose loss to this world will be deeply mourned. The reference is to the death of the superior of Our Lady's Academy at Longwood, Illinois, Sister M. F. Seraphica; she had been for more than fifty years a pillar of the Congregation, for more than thirty-two years Mother Caroline's devoted support and co-worker. To Sister Seraphica is due recognition of the fact that she built up two of the best known schools for the higher education of young women in the middle west — St. Mary's Institute, Milwaukee, Wisconsin, and the Academy of Our Lady at Longwood, Illinois.

A brief sketch of the life of this remarkable religious educator will be of interest not only to the general reader, but particularly to her former pupils, many of whom still live to bless her name, and to hundreds of friends and patrons who have at heart the higher and nobler life of the women of our country.

Sister Seraphica was the daughter of Henry Sewall Mitchell and Maria Henrietta de Courcy who owned a large plantation near Port Tobacco, southern Maryland. But it was at Myrtle Grove, the home of an uncle not far from Washington, D. C., that the happy parents received their first treasure, a little daughter, December 1, 1837. She was baptized Maria Henrietta and reared with the tenderest care by her cultured parents, both of whom belonged to distinguished colonial families of Maryland. After the death of an uncle, Myrtle Grove came into the possession of Mr. Mitchell, and there the family lived, at first for part of each year, and finally it became their permanent home. Maria Henrietta was prepared for her first communion by a Father of the Society of Jesus from St. Thomas' Manor, Maryland; until her entrance into religion her spiritual directors were often Fathers of the same society.

Her education was carefully directed by her parents, at first with the aid of a governess at home, then in a private school of high repute

presided over by an English gentleman. All her life she cherished fond recollections of that school, claiming that her best work as a student had been accomplished there. She next entered the Academy of the Visitation Nuns, Georgetown, D. C. Here her mother had been a pupil for seven years. But Miss Mitchell's health was not robust while at this school, and it was found expedient to send her elsewhere. The choice fell on Eden Hall, near Philadelphia, conducted by the Ladies of the Sacred Heart, where she finished her studies with honor. She returned to her home well equipped for the career for which Providence destined her. Her thirst for further knowledge and the polite accomplishments was gratified at home where learned men and women of the day, from Washington and Maryland, often met around her father's fireside. Besides assisting her mother in entertaining these guests, she continued her music and voice culture, of which she was very fond. Her father traveled many months of the year, and her mother's health became delicate. Miss Mitchell then assumed many of the duties of both parents. Her first thought was for the spiritual improvement of the slaves. She formed catechism and first communion classes, which she supervised and helped to teach. Her charges soon learned the prayers with which a good Catholic ought to be familiar; she taught them hymns and songs and gave them many opportunities of enjoying a well-earned outing, picnics or nutting and berry-picking parties. They, in turn, were devoted to their young mistress. If the slaves everywhere had been treated as they were on the Mitchell plantation, Uncle Tom's Cabin need never have been written, and probably the Emancipation Act would have been deferred for many a decade.

Beyond the wide domestic circle, prisons, hospitals, and the districts of the poor shared Miss Mitchell's solicitude. Shortly before she entered the convent, four men under sentence of death, were visited by her in the prison, instructed, and their spiritual and corporal necessities provided for until the last moment. But while seemingly absorbed in these works of charity, her mind and soul were dwelling on higher things. She had repeatedly asked her parents' consent to become a religious, but they resisted so earnestly that she was not permitted even to broach the subject in their presence. The sequel shows her strength of character, her resolute will, and above all her love for the Crucified

Savior whose invitation to the rich young man filled her soul with a love of poverty and a life of hardship in a missionary congregation. Through the Redemptorist Fathers she became acquainted with the School Sisters in the little convent on Aisquith Street, Baltimore, Maryland, made arrangements to enter and then set to work with all diligence to prepare for her departure. Everything that she was likely to find useful in her new life was carefully packed and on a certain day one of her trusted dependents drove off to the station with a number of trunks. This excited no suspicion, for Miss Mitchell's trunks had often carried supplies to the homes of the poor and to hospitals.

Every evening it was her custom to visit her mother's room after the latter had been prepared to retire, for the purpose of reading to her either from the Imitation of Christ or from the Scriptures. "That night," she told the writer, "I kissed my mother good night, as usual, said a few words of grateful affection, and slipping my farewell letter into her Imitation, placed it on her bureau. I have never seen her since."

On the fourth of November, 1859, Miss Mitchell reached the Milwaukee Mother House, and called for Mother Caroline. Before their first conversation was ended each had won the affection and confidence of the other. Miss Mitchell recognized in Mother Caroline the great-hearted religious whom bishops and priests had even then learned to appreciate as a missionary aid. In Miss Mitchell Mother Caroline's keen eye perceived a kindred soul, one which like her own, had made the supreme sacrifice of home and all that the world could offer, to enter the service of Him who said, "Come and follow Me." Mother Caroline was at that time thirty-five years of age, and Miss Mitchell twenty-two, but in maturity of mind and experience the latter was gifted beyond her years.

Her terms in the candidature and in the novitiate were happily completed and on the third of September, 1861, she made her temporary vows. St. Mary's Institute was her field of labor, first as a teacher, and soon after, as directress. For thirty-five years Sister Seraphica's fame shone ever more brilliantly among the heads of higher institutions of learning for young women. Students came from remote quarters of the country to be educated and trained under the guidance of this

gifted religious. She was the principal manager of the School Sisters' Exhibit at the World's Fair in Chicago in 1893.

In 1896, Sister Pacifica resigned her charge of the Academy at Longwood and Sister Seraphica was appointed to succeed her. It was now that her strong faith manifested all its strength and greatness. After her appointment to Longwood, she began at once to plan for more modern and commodious equipment. To open a way for the struggling student, to place education within the reach of all, were her chief objects; she pledged herself to these with all her powers of body and soul.

Much might be written of the new life which she infused into the Academy of Our Lady; of the encouragement given to the teachers to bring their departments to high standards of excellence; of her abiding faith when financial difficulties and suffering of no ordinary kind became her portion with advancing years. Space is lacking in which to tell of her spirit of prayer which sustained her at all times. One of her friends wrote of her: "In crucial moments, there was in her countenance that which plainly indicated that she clasped the Divine Hand. Success or failure was His dispensation, her sanctification.

"I can recall no one whose outlook on life was broader and saner, whose knowledge of human nature was more profound; nor have I found any one who could more successfully draw out the best in those whose lives touched hers. Two leading characteristics were, her loyalty to her friends, and her extraordinary gentleness and affability. Hers was indeed a rare personality. Annually she gathered the alumnae around her at Longwood, with a view to making more enduring the bonds of friendship."

When in 1909 and 1910, advancing years compelled her to retire from active duty, she reaped as she had sown. She became to all an object of veneration and loyal affection. In the spring of 1910, she paid a visit to the dear old Mother House in Milwaukee, where thirty-five of her best years had been devoted to its interests. The journey took too great toll of her strength. She never rallied. On the nineteenth of May she answered the Master's call to receive the reward promised to those who "instruct others unto justice." Fitting it was that she should come home to the Mother House to die; fitting, too, that her blessed remains should lie in close proximity to the tomb of

Mother Caroline in God's Acre in Elm Grove, where the sisters and the orphans, whom she loved so well, now perpetuate her memory in death.

SISTER MARY GREGORY

As the subject of her farewell address to a class of novices, Sister Gregory, the mistress of novices, chose the following: "Seek ye first the kingdom of God, and His justice, and all these things shall be added unto you." The novices who were present at that little talk never wholly forgot it. It sounded the keynote to the life of Sister Gregory herself. That "seeking first the kingdom of God" was the lesson she sought to engrave deep on the minds and hearts of the many hundreds of novices who, during thirty-five years, came under her powerful influence.

Sister Gregory, known in the world as Emily Meyer, was born June 20, 1838, in Canton, Ohio. She attended the public school at Canton, was graduated from the Normal school, and qualified to teach in the public schools. After several years of successful teaching, she applied for admission into the Congregation of the School Sisters of Notre Dame. Mother Caroline welcomed her with joy, for the young Congregation's need of qualified English teachers was still great at the time of Miss Meyer's entrance, May, 1856.

As a candidate, Emily was sent to Calvary, Wisconsin, to take charge of a public school which had been intrusted to the sisters. Her rare tact in teaching and training was here manifested in a marked degree. Sister Petra Fourier said of her: "Emily was a model candidate and a zealous teacher. She was always ready to lend a helping hand at domestic tasks; wherever help was needed she was ready to give it." The test of her vocation occurred during her year at Calvary. Suddenly, there came a message from her father and sister, requesting her to return home at once, as her mother was seriously ill. Emily took counsel in prayer, then briefly, but resolutely, wrote to her dear ones telling them that nothing could shake her resolution to devote her life to the service of God.

August 4, 1857, Emily received the habit of the School Sisters of Notre Dame and the name, Mary Gregory. Two years later she pronounced her vows. After ten years of teaching in Belleville, Illinois, she was sent to Baltimore, Maryland, but, on account of impaired health, was soon obliged to return to the Mother House in Milwaukee for rest. Here she made herself useful in the departments of the candidates and novices, and later became assistant to the mistress of novices. Finally, she was appointed mistress of novices.

For the next thirty-five years, Sister Gregory's undivided care was bestowed upon the novices intrusted to her care. In cases of need, she was ready to give her own clothing; when one in her charge was ill, she spared no effort to impart relief to the sufferer. United with her tender solicitude and blending perfectly with it, was a certain firmness which made her a model disciplinarian.

The novices were attached to their mistress with all the affection of their young hearts. They saw that she practised perfectly what she taught—she was an exemplar of her own precepts. Her life was resplendent with the virtues she sought to instill into their lives.

After long years of service, Sister Gregory, in accordance with the wish of her superiors, resigned her office of mistress of novices. Her time was henceforth devoted to prayer and to writing. The bitterest of sufferings were hers in the last years. Those who had known her in active life, were moved to compassion and pity because of her helpless condition. Her brilliant mind had weakened and she was once more like a child who looks out on the world with wondering gaze, but with no comprehension. The superiors, hoping to benefit her condition, decided to transfer her to Elm Grove, but the very day on which the change was to be made, it was found necessary to administer to her the Last Sacraments. On October 30, 1916, the Angel of Death summoned her to her eternal reward.

SISTER MELETIA

Sister Meletia, born in Wauwatosa, Wisconsin, July 6, 1847, received her higher education in St. Mary's Institute, Milwaukee, Wis-

consin, and entered the Notre Dame candidature September 5, 1868. On the twenty-second of August, the following year, she was admitted to investiture in the Congregation in the Milwaukee Mother House. Two years later she was missioned to Baltimore where she made her religious profession, December 30, 1872.

In December, 1873, Notre Dame of Maryland became the field of Sister Meletia's teaching activities; in September, 1877, she was appointed directress of the school. This responsible position she filled with signal success until her death, May 8, 1917.

As directress, for forty years she sought to impress upon the teachers and the students that the aim of education in a Catholic College for Women must be to improve the quality of womanhood and to make it temptation-proof against a designing world. Her strong character, executive ability, and power of accomplishing the apparently impossible, left a lasting influence on the minds of those with whom she came in contact. She did not permit herself to be restricted to the narrow bounds of duty, but did all in her power in the wider realms of charity. Her unlimited capacity for thinking of others and identifying herself with them, made her anticipate the spiritual and material wants of her charges. Sister Meletia's whole life was devoted to the best interests of Notre Dame of Maryland. If obstacles arose she overcame them with firmness and a determination which nothing could disturb.

In April, 1917, Sister Meletia, with other members of the chapter, left Notre Dame of Maryland for Milwaukee. There she took part in the election of the new Commissary General. On her homeward journey she visited Longwood, Illinois, where she was seized with pneumonia. Everything that medical skill and loving care could suggest was done for her. When the news of her serious illness reached Notre Dame College, the students, Catholic and non-Catholic alike, stormed heaven for her speedy recovery and return. Sister Meletia's nurse, faithful Sister Mortana, took the next train to Longwood but she arrived too late. It was not the will of God that the beloved directress should live. Fortified by the Last Sacraments, Sister Meletia resigned her soul to God with the same Christian fortitude which had always buoyed up her spirits in the ever varying drama of life. Not Notre Dame of Maryland alone, but the entire congregation and the nation

MOTHER MARY TERESA OF JESUS

Foundress of the School Sisters of Notre Dame, 1797-1879

Preparation for the Process of Beatification was begun

February 13, 1928

at large, mourned the loss of this great educator, who for forty years had drawn her students not only from our own country but from Mexico, Central and South America as well.

There are scores of other pioneers whose fidelity, zeal and other virtues would entitle them to a place of prominence in these pages, did space permit. Among these were Sister M. Clarissa, for sixty years connected with the Institute of Notre Dame, Aisquith Street, Baltimore, Maryland; Sister M. Josephine, who, for many years, was Supervisor of Schools in the city of Milwaukee, and head of the music department in the Milwaukee Mother House; Sister M. Boniface, superior of St. Mary's Academy, Quincy, Illinois; Sister M. Philippine, well known in New Orleans as "mother of the orphans" and "lover of the poor"; Sister M. Cecilia, a convert from Judaism, who spent more than sixty years in the Milwaukee Mother House as teacher of painting and music. All of these died at an advanced age, yet were active to the last in the service of the Lord.

Worthy successors to these are found today in every province from the Atlantic to the Pacific, and from the plains of Canada to the Gulf of Mexico, but, on the principle, "Erect a monument to no man until he is dead," religious modesty draws her veil to protect from publicity those whose life work would well entitle them to be called "Angels of the Battlefield" in the conflict with ignorance, error, and irreligion.

Sequence of

CARDINAL PROTECTORS

MOTHERS GENERAL

COMMISSARIES GENERAL
and ASSISTANTS

PROVINCIAL SUPERIORS
and ASSISTANTS

and

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SEQUENCE OF CARDINAL PROTECTORS

Cardinal Nicola Parracciani Clarelli, appointed by decree of July 13, 1859; died July, 1872.

Cardinal Antonio de Luca, appointed by decree of August 21, 1872; died December, 1883.

Cardinal Joseph Hergenroether, appointed by decree of February 27, 1885; died October 3, 1890.

Cardinal Gaëtano Aloisi Masella, appointed by decree of November 26, 1890; died November 22, 1902.

Cardinal Angelo di Pietro, appointed by decree of December 6, 1902; died December 5, 1914.

Cardinal Benedetto Lorenzelli, appointed by decree of April 1, 1915; died August 10, 1915.

Cardinal Willem van Rossum, appointed by decree of December 21, 1915.

SEQUENCE OF MOTHERS GENERAL

Mother Mary Teresa of Jesus, First Superior General	1833-1879
Mother Mary Margaret	1879-1894
Mother Mary Herman Joseph	1894-1900
Mother Mary Innocent	1900-1909
Mother Mary Bruno	1909-1928
Mother Mary Almeda	1928

SEQUENCE OF COMMISSARIES GENERAL

Commissaries General and Assistants		Years in Office
Mother M. Caroline	Vicar	1850-1876
Sister M. Aloysia	Assistant	1850-1853
Sister M. Barbara	Assistant	1853-1856
Mother M. Seraphine	Assistant	1856-1876
Mother M. Caroline	Vicar	1876-1880
Mother M. Seraphine	First Assistant	
Sister M. Emmanuel	Second Assistant	
Sister M. Ernesta	Third Assistant	
Sister M. F. Seraphica	Fourth Assistant	
		Date of Installation
Mother M. Caroline	Commissary General	May 31, 1881
Mother M. Seraphine	First Assistant	
Sister M. Ernesta	Second Assistant	
Sister M. Gregory	Third Assistant	
Sister M. Aloysia	Fourth Assistant	
Mother M. Caroline	Commissary General	Aug. 8, 1887
Sister M. Ernesta	First Assistant	
Sister M. Theophila	Second Assistant	
Sister M. Gregory	Third Assistant	
Sister M. Aloysia	Fourth Assistant	

Commissaries General and Assistants		Date of Installation
Mother M. Caroline	Commissary General	Nov. 27, 1891
Sister M. Ernesta	First Assistant	
Sister M. Theophila	Second Assistant	
Sister M. Gregory	Third Assistant	
Sister M. Andrew	Fourth Assistant	
Mother M. Ernesta	Commissary General	March 25, 1893
Sister M. Casimir	First Assistant	
Sister M. F. Seraphica	Second Assistant	
Sister M. Andrew	Third Assistant	
Sister Marianne	Fourth Assistant	
Mother M. Clara	Commissary General	Sept. 15, 1900
Sister M. Ernesta	First Assistant	
Sister M. Philemon	Second Assistant	
Sister M. Borgia	Third Assistant	
Sister M. Cunigunda	Fourth Assistant	
Mother Marianne	Commissary General	Feb. 10, 1906
Sister M. Casimir	First Assistant	
Sister M. Paschaline	Second Assistant	
Sister M. Sebastian	Third Assistant	
Sister M. Willibald	Fourth Assistant	
Mother Marianne	Commissary General	April 25, 1912
Sister M. Stanislaus Kostka	First Assistant	
Sister M. Agnes	Second Assistant	
Sister M. Justa	Third Assistant	
Sister M. Baptist	Fourth Assistant	
Mother M. Stanislaus Kostka	Commissary General	Dec. 29, 1917
Sister M. Medulpha	First Assistant	
Sister M. Justa	Second Assistant	
Sister M. Aquina	Third Assistant	
Sister M. Sabina	Fourth Assistant	

Milwaukee Province

Provincial Superiors and Assistants		Date of Installation
Mother M. Seraphine	Provincial Superior	April 29, 1882
Sister M. Bonaventure	First Assistant	
Sister M. F. Seraphica	Second Assistant	
Mother M. Bonaventure	Provincial Superior	Aug. 6, 1888
Sister M. F. Seraphica	First Assistant	
Sister M. Augustine	Second Assistant	
Mother M. Bonaventure	Provincial Superior	Dec. 8, 1891
Sister M. F. Seraphica	First Assistant	
Sister M. Augustine	Second Assistant	
Mother M. Casimir	Provincial Superior	Feb. 23, 1895
Sister M. Emerentia	First Assistant	
Sister M. F. Borgia	Second Assistant	
Mother M. Casimir	Provincial Superior	Jan. 23, 1899
Sister M. Emerentia	First Assistant	
Sister M. Apollinaire	Second Assistant	
Mother M. Casimir	Provincial Superior	May 8, 1902
Sister M. Emerentia	First Assistant	
Sister M. Humilitas	Second Assistant	
Mother M. Philemon	Provincial Superior	June 1, 1906
Sister M. F. Borgia	First Assistant	
Sister M. Venantia	Second Assistant	
Mother M. Philemon	Provincial Superior	May 31, 1909
Sister M. F. Borgia	First Assistant	
Sister M. Venantia	Second Assistant	

Milwaukee Province—*Continued*

Provincial Superiors and Assistants		Date of Installation
Mother M. F. Borgia	Provincial Superior	Jan. 15, 1916
Sister M. Lipharda	First Assistant	
Sister M. Deicola	Second Assistant	
Mother M. F. Borgia	Provincial Superior	Jan. 18, 1923
Sister M. Lipharda	First Assistant	
Sister M. Deicola	Second Assistant	

Baltimore Province

Provincial Superiors and Assistants		Date of Installation
Mother M. Theophila	Provincial Superior	July 10, 1877
Sister M. Jacobine	First Assistant	
Sister M. Clara	Second Assistant	
Mother M. Theophila	Provincial Superior	Aug. 8, 1880
Sister M. Gisela	First Assistant	
Sister M. Benno	Second Assistant	
Mother M. Theophila	Provincial Superior	Aug. 15, 1884
Sister M. Evangelista	First Assistant	
Sister M. Landelina	Second Assistant	
Mother M. Clara	Provincial Superior	Sept. 1, 1887
Sister M. Clarissa	First Assistant	
Sister M. Cyrilla	Second Assistant	
Mother M. Clara	Provincial Superior	May 1, 1891
Sister M. Clarissa	First Assistant	
Sister M. Cyrilla	Second Assistant	

BALTIMORE PROVINCE—*Continued*

Provincial Superiors and Assistants		Date of Installation
Mother M. Clara	Provincial Superior	Jan. 2, 1895
Sister M. Clarissa	First Assistant	
Sister M. Bartholomew	Second Assistant	
Mother M. Evangelista	Provincial Superior	Sept. 8, 1898
Sister M. Clara	First Assistant	
Sister M. Ignatia	Second Assistant	
Mother M. Evangelista	Provincial Superior	Dec. 27, 1901
Sister M. Clarissa	First Assistant	
Sister M. Ignatia	Second Assistant	
Mother M. Evangelista	Provincial Superior	Feb. 23, 1905
Sister M. Clarissa	First Assistant	
Sister M. Ignatia	Second Assistant	
Mother M. Sebastian	Provincial Superior	May 24, 1908
Sister M. Evangelista	First Assistant	
Sister M. Materna	Second Assistant	
Mother M. Sebastian	Provincial Superior	Nov. 15, 1911
Sister M. Elise	First Assistant	
Sister M. Materna	Second Assistant	
Mother M. Agnes	Provincial Superior	Jan. 21, 1913
Sister M. Elise	First Assistant	
Sister M. Materna	Second Assistant	
Mother M. Agnes	Provincial Superior	Nov. 4, 1916
Sister M. Marion	First Assistant	
Sister M. Materna	Second Assistant	
Mother M. Medulpha	Provincial Superior	May 19, 1921
Sister M. Marion	First Assistant	
Sister M. Reinharda	Second Assistant	

St. Louis Province

Provincial Superiors and Assistants		Date of Installation
Mother M. Bonaventure	Provincial Superior	Dec. 28, 1897
Sister M. Petra Claver	First Assistant	
Sister M. Aurea	Second Assistant	
Mother M. Petra Claver	Provincial Superior	March 19, 1901
Sister M. Bonaventure	First Assistant	
Sister M. Aurea	Second Assistant	
Mother M. Petra Claver	Provincial Superior	May 20, 1904
Sister M. Bonaventure	First Assistant	
Sister M. Tharsilla	Second Assistant	
Mother M. Petra Claver	Provincial Superior	May 25, 1907
Sister M. Bonaventure	First Assistant	
Sister M. Tharsilla	Second Assistant	
Mother M. Apollinaire	Provincial Superior	Feb. 4, 1911
Sister M. Petra Claver	First Assistant	
Sister M. Teresa	Second Assistant	
Mother M. Petra Claver	Provincial Superior	May 23, 1914
Sister M. Honoria	First Assistant	
Sister M. Teresa	Second Assistant	
Mother M. Jolendis	Provincial Superior	March 13, 1924
Sister M. Cyrilla	First Assistant	
Sister M. Ignatia	Second Assistant	

Mankato Province

Provincial Superiors and Assistants		Date of Installation
Mother M. Isidore	Provincial Superior	Sept. 8, 1913
Sister M. Lumena	First Assistant	
Sister M. Scholastica	Second Assistant	
Mother M. Isidore	Provincial Superior	June 12, 1923
Sister M. Andrina	First Assistant	
Sister M. Francella	Second Assistant	

Canadian Province

Provincial Superior and Assistants		Date of Installation
Mother M. J. Baptist	Provincial Superior	Aug., 1927
Sister M. Othwina	First Assistant	
Sister M. Bertina	Second Assistant	

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